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SCRIPTURE
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SCRIPTURE MANNERS AND CUSTOMS;

BEING AN

ACCOUNT OF THE DOMESTIC HABITS, ARTS, ETC.,
OF EASTERN NATIONS,

MENTIONED IN

HOLY SCRIPTURE.

ILLUSTRATED BY

EXTRACTS FROM THE WORKS OF TRAVELLERS,

PUBLISHED UNDER THE DIRECTION OF THE GENERAL LITERATURE
COMMITTEE.

TWENTY-SECOND EDITION.



SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,
LONDON: NORTHUMBERLAND AVENUE, W.C.;
43, QUEEN VICTORIA STREET, E.C.
BRIGHTON: 129, NORTH STREET.
NEW YORK: E. & J. B. YOUNG AND CO.

1895.

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SHEIKH'S TENT.

INTRODUCTION.

THE PRESERVATION OF EASTERN MANNERS AND CUSTOMS.—
PARTICULAR INSTANCES OF IT.—CAUSES TO WHICH IT MAY BE
ATTRIBUTED.—EARLY CIVILIZATION.—INFLUENCE OF MOHAM-
MEDANISM.

THE similarity between the manners and customs depicted in the Bible and in the works of modern Oriental travellers, is most remarkable. During the four thousand years that have well nigh elapsed since the age of Abraham, and in spite of the various political changes that have taken place, the same social habits prevail down to minute particulars, modified only in some

instances by the regulations of the Mohammedan religion. Oriental life has, as it were, been *stereotyped*; and while in our own and other European countries changes of such magnitude have taken place that hardly the faintest resemblance can be traced between ourselves and our forefathers, in Palestine and Arabia, and indeed in the greater part of Western Asia, things remain much as they were, uninfluenced by the march of civilization and by the improvements in the arts and sciences that have taken place elsewhere.

Travellers have not failed to notice this singular fact. The author of the *Voice from Lebanon* observes that:—"The preservation of the manners and customs (in Syria) is very striking; and this will astonish us the more when we know that the inhabitants of the country have gone through all stages of prosperity and adversity, wealth and poverty, independence and dependence, learning and ignorance, and yet preserved the names, the manners, and customs unaltered. This must be all by an overruling Providence; otherwise, as they are human beings, there is no reason why they should not be the subjects of mode and fashion, and no reason why they should not have adopted the religion and manners of their conquerors, who have offered them every earthly advantage, privilege, and liberty, if they would embrace a new religion: nevertheless they preferred to be called Nazarenes and Christians to any honour they can have. They have kept up the custom of dressing their favourite children with coats 'of many colours,' after the one given by Jacob to Joseph. In their matches the bridegroom sends to his bride

the pair of bracelets and the earrings, as did Isaac to his beloved Rebekah. They keep up till this day the form of the writer's inkhorn by his side, mentioned by Ezekiel. Until this very day the white asses are as favourite as in the days of the Judges of old. The teachers use the salutation of the blessed Lord, 'Salem,' or 'Peace.' Until this very day the bridegroom comes at night, and a cry always precedes his coming. Until this very day they speak by parables; until now the shepherds go before their sheep, and they know his voice, and they follow no stranger's, and he calls them by their names. Until this day you see two women grinding at a mill; and when the Consul-General Farren of Great Britain visited Bethlehem, the natives being very fond of him, and knowing his interest in their welfare, came out to meet him. Did they take off their turbans? Did they salute him with the shaking of hands? Did they sing or beat the drums? No—(I was present)—they threw off their garments, and cut branches from the trees to welcome their favourite visitor, the same as their ancestors did to the blessed Redeemer."—*Voice from Lebanon*, pp. 329, 330.

Mr. Hardy also remarks, while visiting the Arab tribes:—"We are carried back at once to the age of the earliest patriarchs. The forms we see present unto us the picture of these ancient fathers, with scarcely a single alteration. We may listen to their language, number their possessions, partake of their food, examine their dress, enter their tents, attend the ceremonies of their marriage-festivals, and present

ourselves before the prince,—still all is the same. At the well they water their flocks: they sit at the door of the tent in the cool of the day; they take ‘butter and milk, and the calf which they have dressed,’ and set it before the stranger; they move onward to some distant place, and pitch their tent near richer pasturage; and all the treasures they possess are in camels, kine, sheep, and goats; men-servants and women-servants; and changes of raiment. We may stand near one of their encampments; and as the aged men sit in dignity, or the young men and maidens drive past us their flocks, we are almost ready to ask if such an one be not Abraham, or Lot, or Jacob, or Job, or Bildad the Shuhite, or Rebekah, or Rachel, or the daughter of Jethro the Midianite; we seem to know them all. . . . The founder of the race might come to the earth, and he would recognize without effort his own people and his own land.”—HARDY’S *Notices of the Holy Land*, pp. 16. 17.

The reasons of this unchangeableness are to be sought mainly in the physical peculiarities of the countries in which the Bible scenes are laid. A large amount of land in and about Palestine is wholly unsuited to agriculture, and only at certain periods of the year yields a scanty herbage for the sustenance of flocks; hence arises the necessity for a pastoral and a nomadic, or wandering, life: connected with this mode of life is the patriarchal form of society, in which each tribe, be it small or great, forms a separate community, governed by traditional customs rather than definite laws, and presenting the aspect of a large

family under one father or head. The isolation thus produced—the constant changes of abode—the unsettled state of life generally—the few wants and the yet fewer comforts necessary in a hot climate—all these causes combine to keep society in a stationary condition.

It must not, however, escape our observation that the state of society described in the very earliest ages of the Bible history did not admit of such advances as have taken place in our own country. Abraham lived in a simple, but by no means a barbarous age: his manners were extremely courteous: he was provided not only with the necessities, but even the elegancies of life: jewels and personal ornaments were sufficiently common: the art of writing was probably understood; and frequent and safe communication was carried on with the great seats of civilization and commerce, viz.: Mesopotamiá in the east, and Egypt in the south-west. If, therefore, we find a considerable degree of resemblance in ancient and modern times, it does not follow that in the latter, society is so far behind what it should be, but rather that in the former it had already attained a high state of advancement. The fact, however, seems to be that in the latter, society has actually retrograded in consequence of the desolating wars and the insecure state of property, which have so long prevailed in those parts, and that, as far as real civilization is concerned, Palestine is in a less favoured condition than at the time that Abraham entered it from Haran.

The most marked differences between the ancient

and modern customs are due, as we have already hinted, to the influence of the Mohammedan religion. To this we may attribute the alteration for the worse in the social position of females, the seclusion to which they are doomed, the concealment of their features by the veil, the arrangements of the harem, and the prohibition of wine and strong drink.

BOOK I.

HABITATIONS AND BUILDINGS.



ARAB ENCAMPMENT.

CHAPTER I.

THE TENT.

DWELLERS IN TENTS AND DWELLERS IN HOUSES.—THE PATRIARCHS IN TENTS.—THE ISRAELITES DURING THEIR WANDERINGS, AND AFTER THEIR SETTLEMENT IN CANAAN.—TENT CLOTH.—PEGS, CORDS, ETC.—SCRIPTURAL REFERENCES TO “NAIL.”—MODERN DESCRIPTIONS.—SHAPE AND SIZE OF TENT.—ARRANGEMENT OF A COLLECTION OF TENTS.—FORMING AN ENCAMPMENT.—BREAKING UP AN ENCAMPMENT.—SCENES OF TENT LIFE.—TENT FURNITURE.—BOTTLES.—CRUSE.—HAND-MILL.—KNEADING-TROUGH.—COOKING UTENSILS, OVEN, ETC.—BOOTH OCCASIONALLY USED.—INSTANCES IN BIBLE.—BOOTH IN VINEYARDS.

THE inhabitants of Palestine and the adjacent countries have from the earliest ages been divided into two great

classes—dwellers in tents, and dwellers in towns. This division has its origin in differences of occupation and means of subsistence: the agriculturist and others whose business left them stationary, erected houses as the most durable and convenient abodes; the shepherd, on the other hand, who was obliged to shift his quarters frequently in order to find pasture for his flocks and herds, was compelled to use the tent as the only movable habitation. We find traces of this distinction in the earliest pages of the Bible: we read of Cain, the agriculturist, that “he builded a city and called the name of the city after the name of his son, Enoch,” (Gen. iv. 17); while Jabal, the herdsman, was “the father of such as dwell in tents and of such as have cattle” (Gen. iv. 20). In the present day the Arabs are similarly divided into the Bedouins, who lead a purely nomad life, and the Anezes, who are settled among the permanent inhabitants.

The two abodes then—the tent and the house—are indications of two different kinds of life, and two different states of society. The patriarch Abraham led a pastoral life: he wandered into Canaan from the north of Mesopotamia, accompanied by his sheep and cattle, and wherever he met with suitable pasture, there he “pitched his tent” for a while until the supply was exhausted, when “he removed and pitched his tent” elsewhere (Gen. xii. 8, xiii. 3, 18). Lot, who accompanied him, had “flocks and herds, and” (as a necessary consequence) “tents” (Gen. xiii. 5). And so we read of the other patriarchs:—“Isaac pitched his tent in the valley of Gerar, and dwelt there” (Gen. xxvi. 17); “Jacob was a plain man, dwelling in tents,” *i. e.* leading a quiet pastoral life, in contrast to his brother Esau, who was devoted to the sports of the field (Gen. xxv. 27). St. Paul particularly notices this as a proof of their faith; “dwelling in tabernacles” in the land that had been promised them, they showed that they felt themselves “strangers and pilgrims,” and that

they "looked for a city" of a spiritual character, "whose builder and maker is God" (Heb. xi. 9, 10).

During the period of the Egyptian captivity, when the Israelites were settled in a single district, they dwelt in houses, as we may infer from the notice of the door-posts, and lintels (Ex. xii. 22). But when they resumed their wanderings on their return to the promised land, they again resorted to tents. It is with special reference to their abode at that time, that Moses warns them of the temptations that would attend them when they had "*houses* full of all good things" (Deut. vi. 11), "*goodly houses*" (Deut. viii. 12).

After their settlement in the promised land, the house became the ordinary abode, and the tent was reserved merely for purposes of war, as with ourselves. The neighbouring tribes of the Arabian desert, the Midianites (Hab. iii. 7), Amalekites, and others (Jer. xxxv. 7, 10, xlix. 29), retained the tent as alone suited to their country and mode of life. Having thus explained the different classes by whom these habitations were used, we will proceed to describe the habitations themselves, commencing with the tent as the one most frequently mentioned in the early books of the Bible.

The material of which the tent was made is not described in the Bible: its colour only is noticed;—"I am *black* but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon" (Cant. i. 5). We cannot, however, doubt that the same material was used in ancient as in modern times, agreeing as it does in regard to colour. "The tents of the Bedouins," says Mr. Buckingham, "are almost universally made of a black or brown cloth of hair, made in the camp, from sheeps', goats', and camels' hair, in various proportions." "The covering of a tent," says Burckhardt, "consists of pieces of stuff made of black goats' hair, about three-quarters of a yard in breadth, its length being equal to that of the

tent : according to the depth of the tent, ten or more of these pieces are stitched together : this goats' hair covering keeps off the heaviest rain, as I know from experience."—*Notes on the Bedouins, &c.*, p. 37.

The manufacture of this material became in later times a regular profession : we read of St. Paul :—"Because he was of the same craft, he abode with them (Aquila and Priscilla) and wrought ; for by their occupation they were tentmakers" (Acts xviii. 3).

In addition to the hair stuff which formed "the curtains of the habitation," the dwellers in tents required "stakes" or pegs to drive into the ground, and "cords" to attach the awning to the stake. Reference is made to these in Isaiah's fine address to the Church :—"Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitation ; spare not, lengthen thy cords and strengthen thy stakes : for thou shalt break forth on the right hand and on the left" (Is. liv. 2). The "nail of the tent" which was ready to Jael's hand, was a spare peg, some of which are never absent from the tent of the modern Arab : and the "hammer" wherewith to drive the peg, is an article of the first necessity (Judg. iv. 21). Lastly, a certain number of poles, proportioned to the size of the tent, were required as central supports. Of these no notice occurs in Scripture.

As the whole stability of the tent depended on the pegs or pins driven into the earth, these became an apt emblem of strength and security. It is to this that Isaiah refers in xxii. 23 :—"I will fasten him *as a nail* (rather *as a tent-peg*) in a sure place ;" and Ezra in ix. 8 :—"And now for a little space grace hath been shewed from the Lord our God . . . to give us *a nail* (*i. e.* a fixed abode) in his holy place." Hence also in Zech. x. 4, the prince is compared to the "corner" (*i. e.* corner-stone) and "the nail." In the first of these passages the idea of the tent-peg is amplified, or rather, the tent-peg itself is described as so large

as to serve as a seat or throne, and so lofty as to admit of various articles being hung upon it.

Modern travellers frequently notice the above-mentioned articles. "The tent," writes Buckingham, "was formed by one large awning, supported by twenty-four small poles in four rows of six each, the ends of the awning being drawn out by cords fastened to pegs in the ground:"—*Mesopotamia*, i. 34. "The tents," says Shaw, "were kept firm and steady by bracing or stretching down their eaves with cords tied to hooked wooden pins, well pointed, which they drive into the ground with a mallet."



CHIEF'S TENT.

The shape, size, and equipment of the tent varies: sometimes they are round, but more usually oblong: their size is proportioned to the number of people to be accommodated. The ordinary tent of the Arab is sufficiently large to be subdivided by awnings into three apartments, one of which is devoted to the males, another to the females, and the third either to the servants or to young cattle. Occasionally separate tents were erected for each person, as in the case of Jacob's household:—"Laban went into Jacob's tent, and into

Leah's tent, and into the two maid-servants' tents, but he found them not. Then went he out of Leah's tent and entered into Rachel's tent" (Gen. xxxi. 33). But this was not the usual practice : Sarah appears to have occupied the same tent as Abraham : for while the patriarch "sat in the tent-door in the heat of the day," shaded by the projecting awning, Sarah was in the tent and heard his conversation with the three angels (Gen. xviii. 1—10).

The following graphic description of an Arab sheikh's tent is given by Mr. Layard :—"I rode over one morning," to the principal encampment of the Arabs around Nimroud. The "sheikh received me at the entrance of his capacious tent of black goat-hair, which was crowded with his relations, followers, and strangers, who were enjoying his hospitality. He was one of the handsomest Arabs I ever saw : tall, robust, and well made, with a countenance in which intelligence was no less marked than courage and resolution. He received me with every demonstration of hospitality, and led me to the upper place, divided by a goat-hair curtain from the harem. The tent was capacious ; half was appropriated by the women, the rest formed a place of reception, and was at the same time occupied by two favourite mares and a colt. A few camels were kneeling on the grass around, and the horses of the strangers were tied by the halter to the tent-pins. From the carpets and cushions, which were spread for me, stretched on both sides a long line of men of the most motley appearance, seated on the bare ground. The sheikh himself, as is the custom in some of the tribes, to show his respect for his guest, placed himself at the furthest end ; and could only be prevailed on, after many excuses and protestations, to share the carpet with me. In the centre of the group, near a small fire of camels' dung, crouched a half-naked Arab, engaged alternately in blowing up the expiring embers, or pounding the roasted coffee in a

copper mortar, ready to replenish the huge pots which stood near him.”—*Nineveh*, i. 56.

Whenever several tents were pitched together, they were arranged in symmetrical order. The pastoral tribes generally adopted a circular arrangement, by which means they enclosed a considerable area, and obtained a secure place for their cattle by night. The Hebrews called these movable villages of tents *Hazerim* or *Hazeroth*—a word which our translators have rendered “towns” (Gen. xxv. 16), and in one instance have given as a proper name:—“The Avims which dwelt in Hazerim,” *i. e.* in *tent villages* (Deut. ii. 23). In this case the circle of tents was enclosed within a rude wall. The arrangement of the tents in time of war was in well-ordered rows: and the effect of a large camp is beautifully described in Balaam’s poetical comparison:—

“How goodly are thy tents, O Jacob,
And thy tabernacles, O Israel!
As the valleys are they spread forth,
As gardens by the river’s side,
As the trees of lign aloes which the Lord hath
planted,
And as cedar-trees beside the waters.”—(Num.
xxiv. 5, 6.)

The same general arrangements hold good in the present day among the Arabs: Burckhardt (*Notes*, i. 33) tells us that when there are but few tents, they are arranged in a circle, which is called a *dowar*; and when there are many they are placed in a row, by the side of a rivulet. The appearance of such an encampment is described by Dr. Robinson:—“We rose soon after four o’clock, and looked about upon the encampment. All was already in motion at this early hour. There were about six hundred sheep and goats, the latter being the most numerous; and the process of

milking was now going on. They have few cows. The six tents were arranged in a sort of square; they were made of black hair-cloth, not large; and were mostly open at one end and on the sides, the latter being turned up. The tents formed the common rendezvous of men, women, children, calves, lambs, and kids. The women were without veils, and seemed to make nothing of our presence. Here we had an opportunity of seeing various processes in the housekeeping of nomadic life. The women in some of the tents were kneading bread, and baking it in thin cakes in the embers, or on iron plates over the fire. Another female was churning the milk. . . . In another tent a woman was kneeling and grinding at a handmill.”—*Researches*, i. 485.

On the pitching of the tents, on the arrival of a tribe, their camping ground presents a most animated scene, which is thus described by Mr. Layard:—“Soon after sunrise, stragglers on horseback from the late encampment began to arrive. They were soon followed by the main body of the tribe. Long lines of camels, sheep, laden donkeys, men, women, and children covered the small plain near the banks of the river. A scene of activity and bustle ensued. Every one appeared desirous to outdo his neighbour in vehemence of shouting and violence of action. A stranger would have fancied that there was one general quarrel; in which, out of several hundred men and women concerned, no two persons took the same side of the question. Every one seemed to differ from every one else. All this confusion, however, was but the result of a friendly debate on the site of the respective tents; and when the matter had been settled to the general satisfaction, without recourse to any more violent measures than mere yelling, each family commenced raising their temporary abode. The camels being made to kneel down, and the donkeys to stop in the place fixed upon, the loads were rolled off their backs. The

women next spread the coarse, black goat-hair canvas. The men rushed about with wooden mallets to drive in the stakes and pegs; and in a few minutes the dwellings, which were to afford them shelter until they needed shelter no longer, and under which they had lived from their birth upwards, were complete. The women and girls were then sent forth to fetch water, or to collect brushwood and dry twigs for fire. The men, leaving all household matters to their wives and daughters, assembled in the tent of the sheikh, and crouching in a circle round an entire trunk of an old tree, which was soon enveloped in flames, they prepared to pass the rest of the day in that desultory small-talk relating to stolen sheep, stray donkeys, or successful robberies, which fills up the leisure of an Arab."—*Nineveh*, ii. 55, 56.



ENCAMPMENT OF ARABS BREAKING UP.

The removal of the tent is rapidly effected; all traces of its site rapidly disappear, and "the place thereof knoweth it no more." How apt an emblem of the fleeting and insecure nature of man's life! Hezekiah in his sickness most appropriately avails himself of the image:—"Mine age is departed and is removed from me as a shepherd's tent" (Is. xxxviii. 12). The sight appeals to the feelings even of the ordinary tourist: "There is something very melancholy," writes Lord Lindsay, "in our morning flittings. The tent-pins are plucked up, and in a few minutes a dozen holes, a heap or two of ashes, and the marks of the camels' knees in the sand, soon to be obliterated, are the only traces left of what has been for a while our home."

The Bible presents us with some interesting scenes of tent life which have their counterpart in the descriptions of modern travellers. Let us take as an instance the narrative of the visit of the angels to Abraham, as recorded in Gen. xviii. 1—10:—Abraham "sat in the tent-door in the heat of the day. And he lifted up his eyes and looked, and lo, three men stood by him: and when he saw them, he ran to meet them from the tent-door, and bowed himself toward the ground, and said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant. . . . And they said unto him, Where is Sarah, thy wife? And he said, Behold, in the tent. And he said, I will certainly return unto thee according to the time of life; and lo, Sarah thy wife shall have a son. And Sarah heard it in the tent-door, which was behind him."

The patriarch is here presented to us seated under the awning that projects over the entrance of his tent, while his wife remains within the tent itself. How exactly does Mr. Buckingham's narrative agree with this:—"When we alighted at his tent-door," writes

Mr. B., "our horses were taken from us by his son, a young man well dressed. His father was sitting beneath the awning in front of the tent itself, and rose up to receive us, exchanging the salute of welcome, and not seating himself till all his guests were accommodated. The tent occupied a space of about thirty feet square, and was formed by one large awning, supported by twenty-four small poles, in four rows of six each, the ends of the awning being drawn out by cords fastened to pegs in the ground. The half of this square was open in the front and at the sides, having two rows of poles clear, and the third row was covered by a reeded partition, behind which was the apartment for the females, surrounded entirely by the same kind of matting. . . . The form of Abraham's tent seems to have been exactly like the one in which we sat ; for in both there was a shaded open front, in which he could sit in the heat of the day, and yet be seen afar off ; and the apartment of the females where Sarah was, when he stated her to be *within* the tent, was immediately *behind* this, in which she prepared the meal for the guests, and listened to them." — See BUCKINGHAM'S *Travels in Mesopotamia*, i. 30—34.

Or let us take the narrative of Sisera's death : "Jael went out to meet Sisera, and said unto him, Turn in, my lord, turn in to me ; fear not. And when he had turned in unto her into the tent, she covered him with a mantle. And he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and inquire of thee, and say, Is there any man here ? that thou shalt say, No. Then Jael, Heber's wife, took a nail of the tent, and took an hammer in her hand, and smote the nail into his temples, and fastened it into the ground" (Judg. iv. 18—21). This narrative receives illustration from the usages of the modern Bedouins. "The tent of Jael" was the scene of Sisera's death : he would not have entered the tent of a woman, except at her express

invitation ; but, once having entered, he would expect to enjoy the privilege of *dakheel*, or protection, which is acquired by touching either the person or the goods of the owner of the tent (Burckhardt's *Notes*, i. 162). Satisfied with the sense of his personal security, he casts himself on the ground, and is covered with a mantle flung over him by the hand of his hostess. He further receives food at her hands, in the true spirit of Arab hospitality. His murder under these circumstances was a clear violation of the most sacred laws that bind the dwellers in tents ; and as such makes the verification of the threatened doom yet more remarkable :—"The Lord shall sell Sisera into the hand of a woman" (Judg. iv. 9).

The ordinary furniture of a tent is of the simplest kind. The carpets which separate the different apartments, and those which cover the ground, the wheat-sacks and camel-bags, piled round the middle posts, like a pyramid ; the camels' pack-saddles, upon which the sheikhs or the guests recline, the camel-driver's stick, the butter and water skins, the leather in which camels are watered, and the leathern bucket in which the water is drawn up from deep wells, a few copper pans used in cookery, the hand-mill, the mortar in which wheat is pounded, the towel which is spread under the mortar to save any flour that might fall, the wooden bowl into which the camels are milked, the wooden water-cup, the wooden coffee-mortar, the coffee-pot, three stones on which the pan is placed over the fire, and the horse's feeding-bag ; these form the treasures of an Arab's tent, and are all that is necessary for his repose when weary, or for the preparation of his simple fare.—See BURCKHARDT'S *Notes on the Bedouins*, &c., i. 40, 43, 47.

Of the articles contained in the above inventory, some, but not all, are noticed in Scripture. The "camel's furniture" in which Rachel placed the images, and concealed them by sitting upon them (Gen. xxxi. 34),

was a kind of palanquin for the use of women on a journey; it was placed in the centre of the tent, and was used just as the packsaddles are for the purpose of sitting or reclining upon.



LEATHERN BOTTLES.

The leathern bottles for holding milk and water are frequently mentioned. With one such, filled with water, Abraham sent away Hagar, "putting it upon her shoulder" (Gen. xxi. 14); and from such a bottle the wife of Heber the Kenite produced milk for the weary Sisera, and gave him to drink (Judg. iv. 19). The practice of carrying the bottle over the shoulder is still very usual, and is represented in the sketch given on next page.

The bottles are generally made of goat-skin, but occasionally of camel, or ox skin, which is duly prepared by tanning. The goat-skin is used whole, being drawn off the body of the animal after cutting off its head and feet, the openings thus made being after-

wards sewn up. In the case of the other animals the sides are sewn together, and the joinings well smeared with grease. Such bottles become dried by the smoke of an Arab tent, and in such a state, or when they have been in long use, are liable to crack and become worthless. Hence the Psalmist, to express his exhausted condition under suffering, compares



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himself to a “bottle in the smoke” (Ps. cxix. 83). If any fermentation were produced by the liquor contained in them, they would burst, and hence our blessed Lord explains the danger of imposing hard precepts on persons unqualified to bear them by the following comparison:—“No man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred; but new wine must be put into new bottles” (Mark ii. 22.)

The condition of an old bottle is described in Josh. ix. 4 as "old and *rent* and *bound up*."

From modern writers we extract the following remarks:—"The tents of the Arabs are extremely smoky, since they make fires in them, so that a traveller, who was obliged to pass a night in a hut of reeds, in the middle of which was a fire, to boil a kettle of meat that hung over it, and to bake some bread among the ashes, speaks of the smoke as intolerable, there being no way for it to escape but by the door of the hut. How black would a goat-skin bottle become in *such* a tent as this! besides being also shrivelled and dried up. The Psalmist, therefore, when wasted with sorrow, exclaims, 'I am become like a bottle in the smoke!' Probably, too, he meant thus to signify his meanness and degradation; for after living with those who used vessels of gold and silver, in Saul's palace, he was obliged to live as the wild Arabs, and to drink like them out of a smoked leather bottle. These bottles when rent, were mended by putting in a new piece, or by gathering up the piece, or by inserting a flat bit of wood."—See HARMER'S *Observations*, i. 282—287.

"The goat-skins which we took to carry water in were new, and have given the water a reddish colour, and an exceedingly loathsome taste."—*Memoirs of Rev. Pliny Fisk*, p. 247.

"The Arabs keep water for their horses in large bags made of tanned camel-skin. These are sewn up on the four sides, so as to leave two openings, the principal one above, the other near one of the lower corners, which they open on a march to allay their thirst, while it hangs on a camel's side. Two of such skin-bags constitute a heavy load for a camel."—BURCKHARDT'S *Notes*, i. 44, 45.

The Arabs use a large kind of bottle called *girba*. This consists of "an ox's skin, squared, and the edges sewed together very artificially, by a double seam, which does

not let out water, much resembling that upon the best English cricket-balls. An opening is left at the top of the girba, in the same manner as the bung-hole of a cask. Around this the skin is gathered to the size of a large handful, which, when the girba is full of water, is tied round with whipcord. These girbas generally contain about sixty gallons each, and two of them are the load of a camel. They are then all besmeared on the outside with grease, as well to hinder the water from oozing through, as to prevent its being evaporated by the heat of the sun upon the girba, which, in fact, happened to us twice, so as to put us in imminent danger of perishing with thirst."—BRUCE'S *Travels*.



In addition to the leathern bottle, there were other kinds of vessels used in the east. The "cruse of water" which David is said to have taken from beneath Saul's bolster (1 Sam. xxvi. 12) probably resembled the one depicted in the accompanying

sketch, viz., a bottle enclosed in a wicker basket, which is still used by travellers and others.



The hand-mill is an indispensable article to an eastern family, so much so indeed, that the law forbade a debtor to "take the nether or the upper millstone to pledge; for he taketh a man's life to pledge" (Deut. xxiv. 6). It was daily used for grinding the corn necessary for immediate consumption; and it was occasionally used for other articles, so that we read of the manna:—"The people went about and gathered it, and ground it in mills" (Num. xi. 8). The mill was constructed of two stones, described in Deut. xxiv. 6, as the "upper" and "nether;" the former was the lighter of the two, and from its position was called by the Hebrews "the rider." It was the *upper* or rider millstone, and not simply "a piece of a millstone," as described in our version, which a woman cast at Abimelech (Judg. ix. 53; 2 Sam. xi. 21). Such a missile might well be at hand, and would do

good execution. In Rev. xviii. 21, we read that “a mighty angel took up a stone *like a great milstone*, and cast it into the sea.” Whether this allusion is to a hand-mill is perhaps uncertain; for in the New Testament age, larger stationary mills were in use,



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turned by asses, as we may infer from our Saviour's words:—"Whoso shall offend one of these little ones, it were better for him that a milstone (literally a millstone *turned by an ass*, hence large and heavy), were hung about his neck, and he were drowned in the depths of the sea" (Matt. xviii. 6). Sometimes a "mortar" was used instead of a mill: the Israelites "beat (the manna) in a mortar" (Num. xi. 8). The effects of the process of pounding made it an apt image of severe punishment:—"Though thou shouldest bray (or pound) a fool in a mortar with a pestle, yet

will not his foolishness depart from him" (Prov. xxvii. 22).

The descriptions of the eastern handmill are very numerous.

When Dr. Clark visited Nazareth, he writes:—"Scarcely had we reached the apartments prepared for our reception, when looking from the window into the courtyard belonging to the house, we beheld two women grinding at the mill. . . . They were preparing flour to make our bread; . . . seated on the ground, opposite to each other, (they) held between them two round flat stones, such as are seen in Lapland, and such as in Scotland are called querns. . . . As the operation began one of the women with her right hand pushed this handle to the woman opposite, who again sent it to her companion—thus communicating a rotatory and very rapid motion to the upper stone; their left hands being all the while employed in supplying fresh corn, as fast as the bran and flour escaped from the sides of the machine."

"In the ship in which we sailed from Jidda to Loheya, there was a sailor, whose task every afternoon was to prepare durra for next day's bread. He broke and bruised the grain between two stones, one of which was convex, the other concave."—NIEBUHR'S *Arabia*, ii. 231—233.

"Most families grind their wheat and barley at home, having two portable grindstones for that purpose; the uppermost whereof is turned round by a small handle of wood or iron, that is placed in the rim. When this stone is large, or expedition is required, then a second person is called in to assist."—SHAW'S *Barbary*, i. 416.

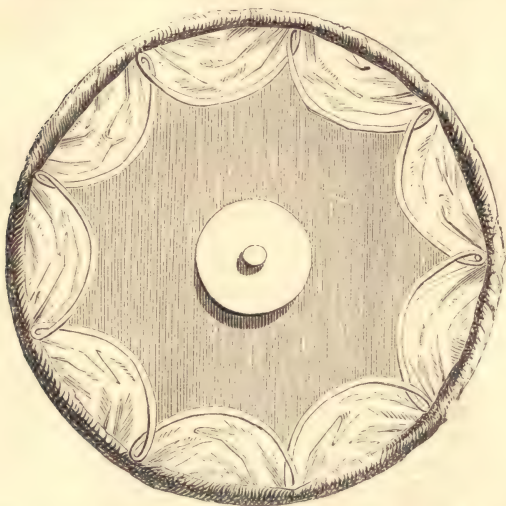
"From the large masses of the black porous stone found among" the ruined towns of the Haurān, "the people of the country make circular millstones, and carry them from hence to the large towns on the west of the Jordan for sale. We saw here two camels em-

ployed in the transport of these stones, each of them now loaded and on its way. The weight is so great that it requires a strong animal to carry even one of them: those that we saw were laid flat on the animal's back, on the very centre of the hump, thus resting on the high part of the camel's saddle, and secured by cords passing under its belly. The diameter being nearly six feet, the stone completely shaded the body of the camel from the sun, though it must have been a painful burthen to carry, the stone being above six inches thick in the centre, and diminishing to about four at the edges.—BUCKINGHAM'S *Arab Tribes*, p. 166.

The kneading-trough was a small wooden bowl, sufficiently large to make bread for a day's consumption: it is noticed in the following passages:—"And the river shall bring forth frogs abundantly, which shall go up . . . into thy kneading-troughs" (Ex. viii. 3); "and the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders" (Ex. xii. 34); "Blessed shall be thy basket and thy kneading-trough" (Deut. xxviii. 5, *margin*: see also verse 17). Some persons have supposed that the article referred to in these passages is a sort of leathern wallet, which is described in the following passages: but such an article would not supersede the use of a kneading-trough.

"The Arabs use small wooden bowls for kneading the unleavened cakes which they prepare for strangers, in the very desert through which Israel journeyed; but they have also among their kitchen furniture a round leather coverlid, which they lay on the ground, and which serves them to eat from. It has rings round it, by which it is drawn together with a chain that has a hook to hang it up by, either to the side of the camel or in the house. This draws it together, and sometimes they carry in it the meal made into dough: in this manner they bring it full of bread; and when the

repast is over, carry it away at once, with all that is left, in the same manner.”—HARMER, iv. 367, 369.



The same article is described by Niebuhr. “For a table, with table-linen, we had a round piece of leather, with iron rings at certain distances round it, through which cords were passed, after our meals; and the table hung in the form of a purse, upon one of our camels.” Of this kind, probably, were the kneading-troughs which the Israelites *bound up* in their clothes. —*Travels*, i. 169.

Milk-pails are noticed in Job xxi. 24 :—“His milk-pails (see margin) are full of milk.” Sundry pots and pans were further required for baking and cooking; such as the “pan” for baking cakes (Lev. ii. 5), which exactly answers to the *tajen* now in use among the Bedouins: the “frying-pan” or more properly *saucepan*, in which the “fine flour with oil” was pre-

pared (Lev. ii. 7) : and above all the portable "oven," consisting of an earthenware jar, about three feet high, of which we shall have to speak more at length in a following chapter. We need here only notice that each family generally used its own oven, so that it was a sign of great destitution if "ten women should bake bread in one oven" (Lev. xxvi. 26). Water vessels of earthenware of different sizes and shapes were also required for keeping a store of water cool for the day's consumption.



We have said that the tent gradually gave way to the house, when the Israelites became settled in the land of Canaan. There is, however, one exception to this general assertion. Once every year, in the month Tisri (September), the whole population of Palestine lived for eight days under tents or booths, in commemoration of their wanderings in the wilderness. The institution of this feast, which was thence named the "feast of Tabernacles," is thus recorded in Leviticus xxiii. 33 ;—

“And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord. . . . When ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days. . . . Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths (tents): That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God.”

The booths were placed in the streets or on the tops of houses as described in Nehemiah viii. 16:—“So the people went forth and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water-gate, and in the street of the gate of Ephraim.”

It may be observed that the booth is not mentioned in the account of the wanderings in the wilderness: the children of Israel are said to have lived in tents. But it is easy to understand why the booth should be ordered for the Feast of Tabernacles: it was a *temporary* tent, the materials for which were always at hand, whereas, when the Israelites were settled in houses, it would have been extremely inconvenient to have erected regular tents. The “booth” was a species of dwelling which was always more or less in use among the Jews: in the first notice we have of it, it was intended for cattle only:—“Jacob journeyed to Succoth, and built him an house and booths for his cattle: therefore the name of the place is called Succoth,” *i. e.* “booths” (Gen. xxxiii. 17). We next hear of it as being used by soldiers in the field:—“And

Uriah said unto David, The ark, and Israel, and Judah abide in booths ("tents," E. V.). . . . shall I then go into mine house" (2 Sam. xi. 11), where the contrast between the *booth* and the *house* is forcible. So again in 1 Kings xx. 16 :—"Benhadad was drinking himself drunk in the booths" ("pavilions," E. V.). It was the temporary abode which Jonah prepared for himself :—"He went out of the city . . . and there made him a booth, and sat under it in the shadow, till he might see what would become of the city." Its insufficiency as a permanent protection, however, appears from the next verse :—"And the Lord God prepared a gourd and made it to come up over Jonah, that it might be a shadow over his head" (iv. 5, 6). Or again, it was erected for the purpose of sheltering a watchman in a garden ; in this instance its solitary position rendered it a touching picture of an *unprotected, deserted* condition, as in Is. i. 8 :—"The daughter of Zion is left as a booth ("cottage," E. V.) in a vineyard ;" while its slight structure and its brief existence form the point in Job's remark :—"He buildeth his house as a moth, and as a booth that the keeper" (*i. e.* of a vineyard) "maketh" (xxvii. 18).

It thus appears that the booth was the kind of tent with which the Israelites were familiar after their settlement in the land of Canaan. At the time of the Feast of Tabernacles, every one built himself a booth, and at the time of the year when the feast occurred, such a temporary dwelling was far from disagreeable. Even at the present day it is usual for the inhabitants of southern Palestine to forsake their houses at that season and live in the vineyards themselves. "The vintage," writes Robinson, "is a season of hilarity and rejoicing to all : the town (Hebron) is then deserted, and the people live among the vineyards in the lodger and tents."—*Researches*, ii. 81.



EASTERN HOUSE.

CHAPTER II.

HOUSES.

GENERAL CHARACTERISTICS OF EASTERN HOUSES.—MATERIALS.—BRICKS AND SLIME.—BABYLONIAN MOUND.—BITUMEN PITS.—MONOGRAMS ON BRICKS.—ASSYRIAN BRICKS AND MORTAR.—EGYPTIAN BRICKS.—BRICK-MAKING IN EGYPT.—USE OF BRICK IN PALESTINE.—CLAY WALLS.—SPEEDY DECAY OF MUD HOUSES.—HEAPS OF RUINS.—DIGGING THROUGH MUD WALLS.—STONE HOUSES IN HAURAN.—IMMENSE STONES USED IN BUILDING.—WALLS OF CITIES.—ARRANGEMENT OF HOUSES.—DESCRIPTIONS OF MODERN ORIENTAL COTTAGES.—COURTS OF SUPERIOR HOUSES.—PORCHES.—GATEWAYS.—LOCK AND KEY.—UPPER CHAMBERS.—INNER CHAMBERS.

THE houses of Eastern nations differ from our own in many respects. They are generally low, flat-roofed,

with few external windows, and arranged in a quadrangular form, with a courtyard in the centre. These characteristics are the results mainly of the difference of climate, but in part also of a difference in the state of society. The excessive heat of the East, the primitive manners of the inhabitants, and the insecurity which unfortunately prevails in some parts, naturally lead to different architectural arrangements.

The first point to be noticed, is the *materials* of which houses were erected. The earliest building of which we have any detailed description is the Tower of Babel. This was erected in a country where no stone is found, viz., in the great alluvial plain of Babylonia. We cannot be surprised that in such a district *bricks* were used as a substitute from a very early period, and accordingly we read in Genesis xi. 3:—"They said one to another, Go to, let us make brick and burn them thoroughly. And they had brick for stone, and slime had they for mortar." This statement is so strikingly confirmed by an old writer (Herodotus), in describing the buildings of that country, that we shall quote his words. He says:—"I must explain in addition to these things how the wall was built. At the same time that they dug the trench, they made bricks of the soil which was taken out, and having drawn out the bricks (from their moulds), they baked them in kilns: and afterwards they used hot bitumen as mortar" (Herod. i. 179). This passage explains to us what the "slime" was: it was *bitumen*, which was very abundant in that district.

In the plain of Babylonia vast mounds are found in various parts, which cover the ruins of very ancient towns or palaces, such as the Tower of Babel was intended to be. The materials of which these are composed prove to be exactly similar to those already described. "The gigantic mound," writes Ainsworth, "designated as the Mogeïyer, or place built of bitumen, rises upwards of two hundred feet above the level plain

which bounds the horizon to the west of the Euphrates, accompanied by other mounds of less dimensions and less precipitous acclivities, but over which are everywhere strewed the remains of bricks cemented with bitumen."—*Babylonia*, p. 127.

Another writer, speaking of the bitumen, tells us :—"On the following day we passed the bitumen pits of the 'Kiyara' as they are called by the Arabs. They cover a considerable extent of ground; the bitumen bubbling up in springs from the crevices in the earth. It is extensively used for building purposes."—LAYARD's *Nineveh*, ii. 46.

It is worthy of remark that the bricks found in these ancient heaps are generally marked with a monogram, which tells us in some cases the name of the builder, in other cases the name of the god in whose honour the place was built. We are thus enabled to learn something of the history of these mysterious mounds.

Bricks were also used in the Assyrian towns, though differing slightly from those of Babylonia, and not cemented together with bitumen: we are told that :—"in the edifices of Nineveh, bitumen and reeds were now employed to cement the layers of bricks, as at Babylon; although both materials are to be found in abundance in the immediate vicinity of the city. The Assyrians appear to have made much less use of bricks baked in the furnace than the Babylonians. Common clay, moistened with water, and mixed with a little stubble, formed, as it does to this day, the mortar used in buildings."—LAYARD's *Nineveh*, ii. 278.

We therefore see the propriety of Nahum's warning to the besieged Ninevites, when he bids them prepare mortar instead of using slime :—"Fortify thy strongholds: go into clay, and tread the mortar, make strong the brickkiln" (Nah. iii. 14).

"The bricks of Nineveh were frequently decorated with drawings and paintings, and hence the prophet

Ezekiel is bid :—"Thus also, son of man, take a tile " (more properly *a brick*), "and lay it before thee, and *pourtray upon it* the city, even Jerusalem" (Ez. iv. 1). "Between the bulls and the lions," Mr. Layard tells us, "were invariably found a large collection of baked bricks, elaborately painted with figures of animals, and flowers, and with cuneiform characters. It is remarkable that on the back of these bricks, or on one of the sides not coloured, were rude designs in black paint or ink of men and animals."—*Nineveh*, ii. 13.

The same reason which led to the use of bricks in Babylonia, prevailed in Egypt also. The northern part of that country, in which the children of Israel were located, is a vast alluvial plain, formed by the deposits of the river Nile. Stone was not to be had without great expense, on account of the distance at which it was found ; and hence the inhabitants naturally availed themselves of bricks as the best substitute. The manufacture of these bricks was imposed upon captives, and hence we read of the Israelites :—"They built for Pharaoh treasure cities . . . and the Egyptians made the children of Israel to serve with rigour : and they made their lives bitter with hard bondage in mortar, and in brick, and in all manner of service in the field " (Ex. i. 11—14). "And Pharaoh commanded . . . the taskmasters of the people and their officers saying : Ye shall no more give the people straw to make brick as heretofore ; let them go and gather straw for themselves. So the people were scattered abroad throughout all the land of Egypt to gather stubble instead of straw " (Ex. v. 7. 12).

The Egyptian bricks were made of the mud of the Nile, which was not sufficiently cohesive without straw, and they were generally unburnt. Wilkinson informs us that :—"The use of crude bricks baked in the sun was universal throughout the country, and the dry climate of Egypt was peculiarly suited to those simple materials. They had the recommendation of cheap-

ness and even durability ; and those made three thousand years ago, whether with or 'without straw,' are even now as firm and fit for use as when first put up by the Amunophs and Thothmes whose names they bear. When made of the Nile mud or alluvial deposit, they required straw to prevent their cracking ; but those formed of clay (now called *Háybeh*) taken from the torrent beds on the edge of the desert, held together without straw."—*Ancient Egyptians*, ii. 194.

There are some interesting paintings still existing in Egypt, in which the process of brick-making by captives is depicted ; we there see the peculiar way of carrying the hods of clay on the shoulder, to which the Psalmist refers, when he says : "I removed his *shoulder from the burden*, his hands were delivered from the pots" (Ps. lxxxi. 6). We also see the taskmaster standing over the workmen, armed either with a stick or a whip : so that the complaint of the Israelites was literally true :—"Behold thy servants are beaten" (Ex. v. 16). Some of the bricks in Egypt were burnt in a kiln ; this was the case when they were used in places where they were exposed to wet. The notice of the "brickkiln," however, in Jeremiah xliii. 9, appears to be erroneous, as it is hardly probable that a brickkiln would be placed just in front of the king's palace : the term more probably refers to some projection in the porch of the palace, similar in shape to a brick-kiln.

In Palestine, where stone is abundant, there was no necessity for the use of bricks : yet we find that they used the "brickkiln" as a means of punishment (2 Sam. xii. 31), and that the people occasionally built altars of brick instead of stone, as was ordered in the law. This practice is reprehended by the prophet Isaiah :—"A people that provoketh Me to anger continually to My face, that sacrificeth in gardens and burneth incense upon *altars of brick*" (Is. lxx. 3). The inferior houses alone were built of crude bricks, and sometimes simply of mud. This appears from the following passage

from Isaiah, where the prophet foretells the favourable change that should take place :—"The *bricks* are fallen down, but we will build with hewn stones" (Is. ix. 10). It has also been thought that Job refers to such when he says of man as compared with angels :—"How much less in them that dwell in houses of clay" (Job iv. 19); but perhaps he is here speaking metaphorically of the body, "the earthly house of this tabernacle" as St. Paul calls it.

Such houses were easily erected and as easily fell, and many striking passages of the prophets refer to this not uncommon occurrence, as a symbol of speedy and utter destruction. So Isaiah :—"Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant" (xxx. 13). So also Ezekiel, speaking of the delusive persuasions of false teachers :—"One built up a wall, and, lo, others daubed it with untempered mortar; say unto them which daub it with untempered mortar that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it" (xiii. 10, 11). And perhaps Amos marks the distinction between the great house built of stone and the small one of mud, when he says :—"Behold the Lord commandeth, and He will smite the great house with *breaches* (or rather *ruin*) and the little house with *clefts*" (vi. 11).

Hence even whole cities crumble to pieces and become mere heaps of ruins: of the wicked man, says Job :—"He dwelleth in desolate cities and in houses which no man inhabiteth, which are ready to become heaps" (xv. 28); and so it was predicted :—"Damascus shall be a ruinous heap" (Is. xvii. 1); "Thou hast made of a city a heap" (Is. xxv. 2); "Rabbah shall be a desolate heap" (Jer. xlix. 2); and lastly, "I will make Samaria as an heap of the field" (Mic. i. 6).

The constant decay of the houses has been noticed by modern travellers :—Many of the villages in Bar-

lary "are made up in a careless, slovenly manner, with mud, stone, timber, hurdles, and such materials as are not the most durable, but the most easily procured."—SHAW'S *Barbary*, i. 42.

"When villages built of these bricks fall into rubbish, which is often the case, the roads are full of small particles of straw, extremely offensive to the eyes in a high wind. Village after village may be seen in Egypt, built of unburnt brick, crumbling to ruins, and giving place to new habitations.... In every part of Egypt we find the towns built upon the ruins, or rather *rubbish* of former habitations."—JOWETT'S *Researches in the Mediterranean*.

"When I was at Tozer," writes Dr. Shaw, "in December 1727, we had a small drizzling shower, that continued for the space of two hours; and so little provision was made against accidents of this kind, that several of the houses, which are built only, as usual, with palm branches, mud, and tiles baked in the sun, corresponding perhaps to, and explanatory of the *untempered mortar*, fell down by imbibing the moisture of the shower. Nay, provided the drops had been either larger, or the shower of a longer continuance, or *overflowing*, the whole city would have undoubtedly dissolved and dropped to pieces."—SHAW'S *Travels in Barbary*, i. 250.

Another inconvenience connected with mud walls is their insecurity: they can be "dug through" with ease, and hence this expression answers to "breaking into" a house. The following passages illustrate this:—"In the dark they dig through houses, which they had marked for themselves in the daytime" (Job xxiv. 16): "And he brought me to the door of the court; and when I looked, behold a hole in the wall! Then said he unto me, Son of man, dig now in the wall; and when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here" (Ez. viii.

7—9); “Lay not up for yourselves treasures upon earth. . . where thieves break through and steal” (Matt. vi. 19); “But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up” or to be *dug through* (Matt. xxiv. 43).

In some parts of Palestine even the poorer houses were built of stone. This is particularly the case in the remarkable district of Trachonitis, east of the Sea of Galilee, which forms a part of the modern *Haurān*. This region, it should be observed, abounds with basalt, and the houses, even to the very doors, are erected out of this material. The accounts of these ancient towns, given by modern travellers, are highly interesting:—“The ancient towns on the great plains of the Haurān are entirely built of stone. These fertile plains were peopled by a race dwelling in houses, as early as the time of Job, or even before, as in his day his sons and daughters feasted luxuriously in *houses*; while the Chaldeans and Sabeans, who, like the present inhabitants of the neighbouring desert, the Bedouin Arabs, fell upon the inhabitants of the plains, and carried off their camels and flocks, smiting those who resisted with the edge of the sword, probably lived, as their successors at this moment do, in tents. Wherever, indeed, the cultivators of the soil were fixed, as in these towns of the Haurān, and led a settled life, as distinguished from the wanderers of the desert, their habitations must always have been of stone, from the great abundance of that material, and the total want of wood; and buildings so constructed, of low and massive proportions, with large and solid blocks, united, with careful and excellent workmanship, would endure as long as the most ancient structures now existing in any part of the globe.

“The buildings are in themselves so strong, being

wholly composed of stone, including roofs, and even doors, that they never need repairs. In times of great danger, when a visit from Arabs of the desert is apprehended, the inhabitants either retire to some other town, or barricade themselves in their houses by heaping up loose stones to oppose the approach of horsemen to the most defenceless parts of their dwellings, while they can assail them with the same materials from the terraces above. It is only by walls of loose stones, heaped up without cement, that the enclosures for the cattle are formed, unless, as is sometimes the case, they are driven into the dwelling itself at night, where they remain perfectly secure from depredation."—BUCKINGHAM'S *Arab Tribes*, pp. 180, 326.

"In general each dwelling (in the towns of the Haurān) has a small entrance leading into a courtyard, round which are the apartments: of these the doors are usually very low. The interior of the rooms is constructed of large square stones; across the centre is a single arch, generally between two and three feet in breadth, which supports the roof: this arch springs from very low pilasters on each side of the room, and in some instances rises immediately from the floor; upon the arch is laid the roof, consisting of stone slabs one foot broad, two inches thick, and about half the length of the room, one end resting upon short projecting stones in the walls, and the other upon the top of the arch. . . . The rooms are seldom higher than nine or ten feet, and have no other opening than a low door, with sometimes a small window over it. In many places I saw two or three of these arched chambers one above the other, forming so many stories. . . . To complete the durability of these structures, most of the doors were anciently of stone, and of these many are still remaining: sometimes they are of one piece, and sometimes they are folding doors: they turn upon hinges worked out of the stone, and are about four inches thick, and seldom higher than about four feet

though I met with some upwards of nine feet in height.”—BURCKHARDT’S *Syria*, &c., pp. 58, 59.

In other parts of Palestine stone was used only in the more expensive structures, such as the houses of the wealthy, public buildings, and fortifications. In all these cases, great pains were taken to select stones of very enormous size. The disciples were perfectly justified in their admiration of the size of the stones used in the temple :—“ Master, see what manner of stones and what buildings are here ” (Mark xiii. 1). Their size strikes even modern travellers with astonishment. Among the ruins of Baalbec are “ three stones, which alone occupy a space of *one hundred and seventy-five feet and one half*: viz. the first, *fifty-eight feet seven inches*; the second, *fifty-eight feet eleven*; and the third, exactly *fifty-eight feet*; and each of these is *twelve feet thick*. These stones are of a white granite, with large shining flakes: there is a quarry of this kind of stone under the whole city and in the adjacent mountains, which is open in several places; and among others, on the right as we approach the city, there is still lying there a stone, hewn on three sides, which is *sixty-nine feet two inches long, twelve feet ten inches broad, and thirteen feet three inches in thickness*.”—See CALMET, *Fragment*, lx.

In the wonderful piece of wall identified by Dr. Robinson with part of the ancient foundations of the Jewish temple at Jerusalem, is a corner-stone, measuring “ *thirty feet ten inches in length, by six and a half feet broad*.”—*Researches*, i. 286.

Above all, the finest stone was reserved for the foundation or chief corner-stone, which was always regarded with special honour, and was hence made a type even of our blessed Lord Himself :—“ The stone which the builders refused is become the headstone of the corner ” (Ps. cxviii. 22; compare Matt. xxi. 42; Mark xii. 10; Luke xx. 17).

There is no doubt that the walls of the cities of

Palestine were, even in the earliest ages, built of stone. The strongholds of the Canaanites, at the time of the entrance of the Israelites, were "great and walled up to heaven" (Deut. i. 28); "fenced with high walls" (Deut. iii. 5); and the walls which the Israelites themselves erected were of the same material.

The general form of an eastern house is quadrangular, with a courtyard in the centre, into which the windows look, and round which the rooms are arranged. This description applies, of course, most truly to the better class of habitations; but it is also to a certain extent true of the lower class, with the explanation that each room becomes frequently a house in the joint occupation both of the family and of the domestic animals belonging to them. The general aspect of an eastern cottage cannot be better described than in the following extracts:—

"In the plain between Ramlah and Gaza, the houses are so many huts, sometimes detached, at others ranged in the form of cells around a courtyard, enclosed by a mud wall. In winter they and their cattle may be said to live together, the part of the dwelling allotted to themselves being only raised two feet above that in which they lodge their beasts."—VOLNEY'S *Travels*, ii. 335.

"Many large flocks of sheep and goats were coming into the village, and we followed the 'footsteps of the flocks,' in order to see where they were lodged all night. We found the dwellings to be merely cottages of mud, with a door, and sometimes also a window, into a courtyard. In this yard the flocks were lying down, while the villagers were spreading their mats to rest on within. Small mud walls formed frail partitions to keep separate the larger and smaller cattle; for oxen, horses, and camels were in some of these enclosures. We could not look upon these 'folds for flocks,' so closely adjoining the 'dwellings and cottages

for shepherds,' and this in the very region anciently called the 'sea-coast,' without expressing to one another our admiration at the manner in which God had brought about the fulfilment of the prophecy—'The sea-coast shall be dwellings and cottages for shepherds, and folds of flocks.'"—*Narrative of a Mission of Inquiry to the Jews, &c.*, p. 112.



Niebuhr thus describes the Arabs' huts in Arabia :—
 "The walls are of mud, mixed with dung; and the roof is thatched with a sort of grass which is very common here. Around the walls within are a range of beds made of straw, on which, notwithstanding their simplicity, a person may either sit or lie commodiously enough. Such a house is not large enough to be divided into separate apartments. It has seldom windows; and its door is only a straw mat. When an Arab has a family and cattle, he builds for their accommodation several such huts, and encloses the whole with a strong wooden fence."—NIEBUHR'S *Travels*, i. 255.

"There are about one hundred and forty huts at Howash (in Syria), the walls of which are built of mud: the roofs are composed of the reeds which grow on the banks of the river Orontes. The huts in which these people live in the mountain during the summer are formed also of reeds, which are tied together in bundles, and thus transported to the mountain, where

they are put up so as to form a line of huts, in which the families within are separated from each other only by a thin partition of reeds."—BURCKHARDT'S *Syria*, &c., p. 135.

"The houses of Assalt are very small ; each dwelling, with few exceptions, consisting of only one floor, and this having only one room, subdivided into recesses, rather than separate apartments. They are mostly built of stone ; and, where necessary, a few pointed arches are thrown up on the inside, to support a flat roof of branches of trees and reeds plastered over with clay. The interior of the dwelling is generally divided into a lower portion for the cattle and poultry, and an upper part raised as a terrace, about two feet above the ground-floor, for the use of the family. In this raised part the fireplace for cooking is generally placed ; but in no instance that I observed was there a chimney for carrying off the smoke ; and as wood and turf are the fuel generally used, it becomes painful to those not accustomed to it, to sit in any house more than an hour where a fire is burning. In the upper division are the beds, clothes' chests, and provisions ; and for the better security of these, there are again other subdivisions made in the upper part of the house by walls, shelves, and recesses, all formed of dry mud, or sun-baked clay, without being whitewashed or ornamented in any manner. There is seldom any aperture for light, except the doors, which must be shut when storms of rain or snow occur, and are always closed at night ; so that those within are then enveloped in darkness and smoke."—BUCKINGHAM'S *Arab Tribes*, pp. 33, 34.

"An Arab cottage consists of but four bare walls, generally with numerous openings, or rather windows without glass, having crossbars of wood instead of iron, similar in shape to those of an English prison. We consoled ourselves with the idea that it was the same in ancient days, for where it is said in Scripture, 'He

made windows, the word in the original is, 'openings.' We had, therefore, but one room. This, however, was of considerable size, and is not very objectionable. In addition, we had the advantage of a large terrace to walk upon, extending over two native cottages, which we found very pleasant. And in such a climate the



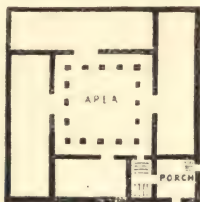
INTERIOR OF AN ARAB DWELLING,

real house is the terrace—at least for the greater part of the year. The Arabs of common life have no other bed than the earth or the floor, and an Egyptian straw mat. Indeed, the most delightful canopy in this country is the blue firmament above; beneath which the gentle breezes of the evening soon invite one to repose; and there is seldom much dew to be injurious."—*Bible in Palestine*, pp. 4, 5.

We have no reason to doubt that these descriptions would apply to the poorer habitations of the early

inhabitants of Palestine. Unfortunately our notices are but scanty, yet they corroborate the opinion we have expressed. When, for instance, Saul visited the cottage of the witch at Endor, "he fell straightway on the earth," *i. e.* on the bare floor in the middle of the cottage. Afterwards "he arose from the earth and sat upon the bed," *i. e.* upon the raised platform, on which mattresses were laid both for sitting and lying: "And the woman had a fat calf in the house," *i. e.* under the same roof, and probably in the same apartment, in which she herself lived (1 Sam. xxviii. 20, 24).

The habitations of the better class consisted of two stories, and were divided into a number of chambers, which opened into galleries, running round the central court, as represented in the cut at the head of this chapter. This inner court is noticed in some passages of Scripture, as possessing a well or fountain:—"They came to a man's house in Bahurim, which had a well in his court" (2 Sam. xvii. 18). This is still frequently the case:—The court of the governor's house at Damascus was "paved with coloured marbles, cooled by refreshing fountains, and shadowed by citron and orange trees."—BUCKINGHAM'S *Arab Tribes*, pp. 340, 341.



GROUND PLAN OF AN EASTERN HOUSE.

The court is also noticed as the place where people erected their booths at the feast of tabernacles;—"So the people . . . made booths . . . in their courts" (Neh. viii. 16).

The court was approached from the outside by a porch, in which the porter watched, and the domestic servants slept; it was also the place where ordinary visitors were received, and where conversation went on; it is referred to in the following passages of Scripture:—"Then Ehud went through the porch" (Judg. iii. 23); "Uriah slept at the door of the king's house, with all the servants of his lord" (2 Sam. xi. 9); "Also, thou Son of man, the children of thy people are still talking against thee by the walls and in the doors of the houses" (Ez. xxxiii. 30).

With these passages we may compare the following statements:—The court "is entered by a passage that is constructed with one or two turnings, for the purpose of preventing strangers in the street from seeing into it. In this passage, just within the door, there is a long stone seat, built against the back or side wall, for the porter and other servants."—LANE'S *Modern Egyptians*, i. 32.

"If from the streets we enter into one of the principal houses, we shall first pass through a porch or gateway with benches on each side, where the master of the family receives visits and despatches business; few persons, not even the nearest relations, having further admission, except upon extraordinary occasions."—SHAW'S *Barbary*, i. 374.

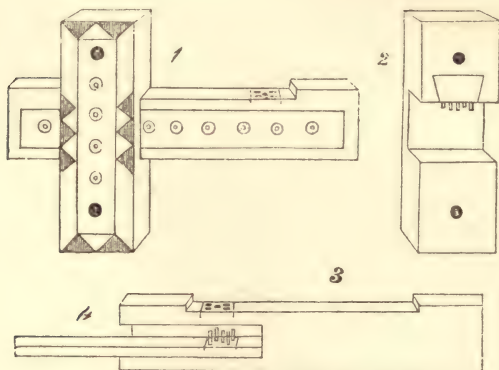
In Bengal, servants and others generally sleep in the verandah or porch in front of their master's house. The Arab servants do the same in Egypt.—See WARD'S *History of the Hindoos*, ii. 323.

The gates or doorways were of a handsome character, and were inscribed with sentences of scripture, in literal obedience to the order in the law of Moses;—"Thou shalt write them upon the posts of thy house, and on thy gates" (Deut. vi. 9). The same custom still prevails in many eastern countries; thus we are informed that in Egypt:—"The inscription 'He (*i. e.* God) is the excellent Creator, the everlasting' is

seen on many doors" (LANE, i. 27); and so again in China;—"The entrance to every Chinese dwelling had visibly depicted on the door and door-post, as well as on the cross-beam above, two or more pairs of sentences chosen with great care from their approved writings, and generally combining a number of lucky expressions. The selection of these sentences requires an amount of knowledge, such as is only possessed by literary persons. The poor scholars might be seen in all directions standing at a table in some street, or at the entrance of some temple, and selling their writings for a few copper cash; the new year being the annual period for removing the old sentences, and substituting new ones in their place. The paper on which they were written was of various colours; the general colour, however, being of a deep red. White paper denoted that the inmates had lost a parent during the past year. The second year's mourning required blue for a father, yellow for a mother, and carnation-colour for grand-parents. A light red indicated the third year of mourning; after which they reverted to the usual colour of a dark red."—SMITH'S *China*, p. 404.

Locks and keys are occasionally noticed;—"And he (Ehud) shut the doors of the parlour and locked them therefore they (Eglon's servants) took a key and opened them" (Judg. iii. 23, 25). They were probably of very rude construction, similar to those now in use at Cairo, which are thus described by Lane (i. 42):—"Every door is furnished with a wooden lock, called a 'dabbeh' the mechanism of which is shown by a sketch here inserted. No. 1, is a front view of the lock, with the bolt drawn back: Nos. 2, 3, and 4 are back views of the separate parts, and the key. A number of small pins (four, five, or more) drop into corresponding holes in the sliding bolt, as soon as the latter is pushed into the hole or staple of the door-post. The key also has small pins, made to

correspond with the holes, into which they are introduced to open the lock ; the former pins being thus pushed up, the bolt may be drawn back."



From the mode in which the key was used, as described in this passage, the expression for locking and unlocking were "to bind" and "to loose;" they occur in our Lord's declaration to Peter:—"I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt *bind* on earth shall be bound in heaven: and whatsoever thou shall loose on earth shall be loosed in heaven" (Matt. xvi. 19). The key of the house was in the custody of the steward, and hence became a symbol of delegated authority. It is used in this sense in the passage above quoted; as also in Luke xi. 52:—"Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered:" in Rev. i. 18:—"I have the keys of hell and of death:" in Rev. ix. 1:—"To him was given the key of the bottomless pit:" and, lastly, in Is. xxii. 22, in which there may be a reference to the manner in which the

key is sometimes carried in the east :—"The key of the house of David will I lay *upon his shoulder* : so he shall open, and none shall shut, and he shall shut, and none shall open" (compare Rev. iii. 7).

The method of carrying the key is thus described :—"We met a man carrying a wooden key hanging over his breast, and an iron key over his shoulder, hanging down his back ; and we found that it is common for merchants, when they carry more than one key, to suspend them in this way over the shoulder."—*Narrative of a Mission of Inquiry to the Jews*, p. 249.

"One man kindly invited us to enter his cottage and sit down on his carpet. He showed us the key commonly used for the door, which is nothing more than a piece of wood with pegs fastened in it, corresponding to small holes in a wooden bolt within. It is put through a hole in the door, and draws the bolt in a very simple manner. It is generally carried in the girdle ; though sometimes we were told it is tied to something else, and worn over the shoulder in the way spoken of by the prophet. The large opening through which the key is introduced illustrates these words in the Song—'My beloved put in his hand by the hole of the door.'"—*Ibid.*, p. 112.

The chambers were distinguished as upper and lower, the former being the most desirable on the score of privacy, and hence set apart for individual persons and occasionally for private parties. They are noticed in the following passage :—"And Ahaziah fell down through a lattice in his upper chamber" (2 Kings i. 2) ;—"Let us make a little chamber, I pray thee, on the wall (*i. e.* erected on the wall where it was even with the roof of the house), and it shall be, when he (*i. e.* Elisha) cometh to us, that he shall turn in thither" (2 Kings iv. 10) ;—"The altars that were on the top of the upper chamber of Ahaz . . . did the king beat down" (2 Kings xxiii. 12) ;—"And ye shall say unto the good man of the house, The Master saith

unto thee, Where is the guest-chamber, where I shall eat the passover with My disciples? And he shall show you a large upper room furnished: there make ready" (Luke xxii. 11, 12);—"They laid (Tabitha) in an upper chamber" (Acts ix. 37);—"And there were many lights in the upper chamber, where they were gathered together" (Acts xx. 8, 9). Some of these chambers were adapted for summer, others for winter: thus we read—"He (*i. e.* Eglon) was sitting in a summer parlour" or "a parlour of cooling" (Judg. iii. 20), and some were provided with inner apartments leading out from them;—And Micaiah said, Behold thou shalt see in that day when thou shalt go into an inner chamber" (or "*a chamber in a chamber*") "to hide thyself" (1 Kings xxii. 25);—"Go in and carry him (Jehu) into an inner chamber" (2 Kings ix. 2).

The arrangements of the Egyptian houses illustrate in many instances the above particulars:—"The first-floor was what the Italians call the "*piano mobile*;" the ground rooms being chiefly used for stores or as offices, of which one was set apart for the porter, and another for visitors coming on business. Sometimes, besides the parlour, were receiving apartments in the basement story, but guests were generally entertained on the first floor; and on this were the sleeping-rooms also. . . . Another plan consisted of a court with the usual avenue of trees, on one side of which were several sets of chambers opening on corridors or passages. The receiving-room looked upon the court, and from it a row of columns led to the private sitting-apartment, which stood isolated in one of the passages, near to a door communicating with the side chambers; and, in its position, with a corridor or porch in front, it bears a striking resemblance to the "summer parlour" of Eglon, king of Moab, "which he had for himself alone," and where he received Ehud the Israelite stranger. And the flight of Ehud "through the porch" after he had shut and locked the

door of the parlour, shows its situation to have been very similar to some of those isolated apartments in the villas of the ancient Egyptians.”—WILKINSON’S *Ancient Egyptians*, i. 9, 11.

In the present day a certain portion of every house is appropriated to the use of the women, and is called the *harem*, meaning the *separated* or private room. This arrangement was not practised in early times, except in certain cases where the establishment was on a large scale. Solomon, for instance, built a house for Pharaoh’s daughter, whom he had taken to wife (1 Kings vii. 8); and in the Persian palace at Shusan we hear of the “the house of the women,” and of “the court of the women’s house” (Esther ii. 3, 11), so that there was a near approach to a harem in that case. In modern houses the harem usually consists of a row of small rooms, like cells opening into a long gallery, and situated in the most private part of the house. In Egyptian houses, a door and staircase from the court leads up to them, and this door is called the “door of the harem.” The chamber is thus described by Lady Francis Egerton:—“Assad proposed to me to visit the harem. . . . I was ushered by a lad upon another terrace a flight above; there I was met by two young women (who) took me by the hand, and led me into an inner room, fitted, as usual in the East, with cushions and carpets to recline upon. . . . A black slave brought me sherbet. . . . After which I was taken to the apartment of another lady. This was repeated three or four times in the chambers of the different ladies.”

The windows of the chambers looked for the most part into the court, one or two windows only looking into the public street. Glass was unknown, and the windows were closed with lattice-work reaching down probably to the ground, so that a person might well fall through. This accident actually happened to Ahaziah and to Eutychus:—“Ahaziah fell down through a lattice in his upper chamber” (2 Kings i. 2);

"There sat in the window a certain young man named Eutychus, being fallen into a deep sleep, and as Paul was long preaching, he sunk down with sleep and fell down from the third loft and was taken up dead" (Acts xx. 9).

The window, when closed with the lattice, admitted of a person from the inside seeing without being seen: hence it is given as a token of coyness:—"My beloved is like a roe or a young hart; behold he standeth behind our wall, he looketh forth at the windows, showing himself" (or rather *glancing*) "through the lattice" (Cant. ii. 9). The hand might be inserted through the lattice, as described in Cant. v. 4:—"My beloved put in his hand by the hole" (*i. e.*, the window and not the lock, as our version implies by the addition of the words "*of the door*"). The outer window was used to inspect the approach of a visitor, or to watch a public procession;—"And as the ark of the Lord came into the city of David, Michal, Saul's daughter, looked through a window and saw King David leaping and dancing before the Lord" (2 Sam. vi. 16). "The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? Why tarry the wheels of his chariot?" (Judg. v. 28). "And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face and tired her head, and looked out at a window" (2 Kings ix. 30). "If we except a small latticed window or balcony which sometimes looks into the street, all the other windows open into their respective courts. It is during the celebration only of some public festival that these houses and their latticed windows or balconies are left open. For this being a time of great liberty, revelling, and extravagance, each family is ambitious of adorning both the inside and the outside of their houses with their richest furniture; whilst crowds of both sexes, dressed out in their best apparel, . . . go in and out where they please. The account we

have of Jezebel's painting her face, and tiring her head, and looking out at a window upon Jehu's public entrance into Jezreel, gives us a lively idea of an Eastern lady at one of these solemnities."—SHAW'S *Barbary*, i. 373, 374.

Windows are occasionally found projecting from the walls of Eastern towns: out of these a person might escape by being lowered by a rope. Such escapes are recorded in the Bible:—"Then she (Rahab) let them (the spies) down by a cord through the window: for her house was upon the town wall, and she dwelt upon the wall" (Josh. ii. 15);—"Through a window in a basket was I (Paul) let down by the wall (of Damascus), and escaped his hands" (2 Cor. xi 33).



CHAPTER III.

HOUSES—*continued.*

FLAT ROOF.—USES TO WHICH IT IS PUT.—SLEEPING, DEVOTION, PROCLAMATIONS, OBSERVATIONS, DOMESTIC PURPOSES.—OUTSIDE STAIRCASES.—PARAPETS.—RAIN PENETRATING ROOF.—DRY GRASS ON IT.—MODE OF KEEPING ROOF IN ORDER.—FURNITURE.—BEDS.—CHAIRS.—DIVANS.—SITTING ON THE GROUND.—LAMPS.

THE roofs of oriental houses are almost invariably flat. The small amount of rain that falls in that part of the world renders such a construction possible, and the heat of the climate renders it convenient. The roof is applied to various purposes of daily life. We may in the first place notice the well-known habit of using it as a promenade in the cool of the evenings, and spending the whole night on it in very hot weather. We read, for instance, that Samuel communed with

Saul upon the top of the house" (1 Sam. ix. 25); "And it came to pass in the evening-tide, that David arose from off his bed, and walked upon the roof of the king's house; and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon" (2 Sam. xi. 2); "They spread Absalom a tent on the top of the house" (2 Sam. xvi. 22); "So the people went forth and made themselves booths, every one upon the roof of his house" (Neh. viii. 16).

Modern travellers testify to the continuance of this practice:—"At sunset the people (of Mosul) congregate on the roofs, where they spread their carpets, eat their evening meal, and pass the night."—LAYARD'S *Nineveh*, i. 144.

"As we passed through the town (Tiberias), we observed some of the inhabitants rising from their beds, which had been spread on the top of the house."—*Narrative of a Mission of Inquiry to the Jews*, p. 295.

"A number of the houses at Beyrout have a kind of tent on the top, made of reeds, &c., in which the inhabitants sit, and I believe sleep."—PAXTON'S *Letters from Palestine*, p. 7.

"The roofs of the houses in Persia are flat, and terraced over with earth. Stout timbers are first laid across the walls, about two feet apart. These are covered over with small split sticks of wood, at intervals of perhaps three inches, on which are spread rush mats, like those I have mentioned as used on the floors. Then succeeds a thick layer of a rank thorny weed, which grows abundantly on the mountains, in a bushy globular form, a foot or two in diameter. This weed is so resinous as not soon to decay,—is an excellent article of light fuel, and is much used for burning brick, heating ovens, &c. It may be that 'grass of the field, which to-day is, and to-morrow is cast into the oven,' as mentioned by our Saviour. Upon the thick layer of this weed is spread a coat of clay mortar, and trodden down; and next, a stratum of dry earth, six

or eight inches deep, over which is plastered a layer of the mixed straw and mud. An occasional depression of the back edge of the roof, furnished with a spout a few feet long, conducts off the water. The soil is so tenacious in all parts of Persia, that there is little danger that a roof thus constructed will be pervious to the rain, if kept in a state of good repair. It should be annually plastered over with the straw and mud, which will be worn and washed off by the exposure of a season; and snow must be thrown off with a shovel as soon as it falls. These flat roofs are pleasant promenades for summer evening walks; and the natives usually sleep upon them during the warm season, for the sake of the cool air and freedom from vermin. There is no danger in thus sleeping out, as there is no dew in Persia. The roofs should be secured with balustrades, that one family may not gaze upon the other's premises. Persian law sanctions the stoning, without trial or mercy, of all who are guilty of such an offence; and the reader will recollect the sad misfortune and sin into which king David fell, in consequence of indulging an idle curiosity while walking upon the terrace."—PERKINS'S *Residence in Persia*, &c., p. 155.

The roof was also sought as a place for prayers and private meditation. Peter, for instance, at Joppa, "went up upon the house-top to pray," and was there favoured with the vision which taught him that the Gentiles were to be admitted into the Church (Acts x. 9). Idolatrous worship was also carried on there, as described in the following passages:—"On the tops of their houses . . . every one shall howl" (Is. xv. 3); and the houses of Jerusalem . . . shall be defiled as the place of Tophet, because of all the houses upon whose roofs they have burned incense unto all the host of heaven, and have poured out drink offerings unto other gods" (Jer. xix. 13); "I will cut off . . . them that worship the host of heaven upon the house-tops" (Zeph. i. 5). "I have often," writes the Rev. J. N.

Allen, "been reminded by a venerable man with long beard and flowing garments, prostrate in prayer on the top of his house, of St. Peter's vision on the house-top of Joppa."—*Sinde and Affghanistan*, pp. 183, 184.

Any public proclamation could be conveniently made from the house-top, and hence our Lord orders:—"What ye hear in the ear, that preach ye upon the house-tops" (Matt. x. 27). In reference to this Mr. Jowett observes that:—"The expression 'that preach ye upon the house-tops' appears nothing unnatural to those who daily see these houses. They are low and flat-roofed, and would give an opportunity to speak to many on the house, and many in the court below."—*Researches in Syria*, p. 95. Eusebius, also, in his Church History (ii. 23), tells us that the Pharisees who had a design upon the life of St. James, the brother of our Lord, and bishop of Jerusalem, persuaded him to preach to the people, when assembled at the passover, from the battlements of the temple: alluding to this custom of proclaiming from the house-top whatever was to be made known far and wide.

The roof was, again, an excellent place for commanding a view of any disturbance going on in the neighbourhood. Isaiah, referring to the conduct of the people at the time of the Assyrian invasion, asks:—"What aileth thee now, that thou art wholly gone up to the house-tops?" (xxii. 1). The prophet thus describing a state of panic. Similarly, Mr. Hartley says, "Accidental fires have ever been common in Turkish towns. It is customary in Turkey, on every alarm of fire, for all persons instantly to resort to the top of the house, in order from that elevation to discover the quarter in which the fire has made its appearance. Very frequently, the cry, 'Fire!' startles the sleeping inhabitants of a town from their slumbers, and gives a practical illustration to the Scriptural language, '*Why art thou wholly gone up to the house-tops?*'"—HARTLEY'S *Researches in Greece*, p. 27.

The roof was also used for various domestic purposes, such as spreading flax, drying figs, &c. Thus we read :—"She (Rahab) had brought them (the spies) up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof" (Josh. ii. 6). A modern writer tells us that :—"The custom of drying corn and other articles on the roofs of houses here (Saphet), appears to be as common as it was in the days of Rahab. The houses in the streets have their flat roofs so connected, that nothing could be easier or more natural, in case of any alarm, than to walk along the whole length of the street on the house-top without coming down. Indeed, there are some yet remaining, where the roofs of the lower row of houses form the pathway of the row above. This was very generally the case in Saphet before the earthquake, and in reference to it, a well-known story is current among the inhabitants. A camel-driver passing along the street, suddenly observed his camel sink down. It had been walking on the roof of a house, and the roof had given way. The owner of the house was filled with alarm and anger at seeing the animal descend into his apartment. He carried the case to the Cadi, claiming damages for the broken roof of his house. But he was met by the camel-driver claiming damages from him for the injury his camel had sustained by the fall, owing to the roof not being kept in good repair. We did not hear the decision of the Cadi in this difficult case."—*Mission of Inquiry to the Jews*, pp. 274, 275.

Shaw also states that "upon these terraces several offices of the family are performed, such as the drying of linen and flax, the preparing of figs and raisins; where, likewise, they enjoy the cool refreshing breezes of the evening, converse with one another, and offer up their devotions. In the feast of tabernacles, booths were erected upon them."—*Barbary*, i. 381.

An outside staircase or ladder conducted to the roof,

which might therefore be reached without passing through the house. Hence our Lord, enjoining a prompt escape, says :—" Let him that is on the house-top not go down into the house, neither enter therein, to take anything out of his house " (Mark xiii. 15); and hence also we read that the friends of the paralytic man " when they could not find by what way they might bring him in (to the house where Jesus was) because of the multitude, went upon the house-top " (Luke v. 19). This staircase is sometimes placed inside the courtyard. Dr. Robinson thus describes this arrangement :—" The house was built around a small court, in which cattle and horses were stabled. Thence a stone staircase led up to the roof of the house proper ; on which, at the north-west and south-east corners, were high single rooms like towers, with a staircase inside leading to the top " (*Researches*, iii. 302).

" The stairs are sometimes placed in the porch, sometimes at the entrance into the court. When there is one or more stories, they are afterwards continued through one corner or other of the gallery to the top of the house, whither they conduct us through a door. . . . We may go up or come down by the staircase I have described, without entering into any of the offices or apartments, and consequently without interfering with the business of the house."—SHAW'S *Barbary*, vol. i., p. 379.

" He told us that his own house has a staircase from the flat roof down into the street, by which he could descend and escape without passing through the house, if danger called for it."—*Narrative of a Mission of Inquiry to the Jews*, p. 147.

" The allusion to the lightning (in Luke xvii. 24) might have been taken from its actual appearance at the moment, being of continual occurrence in the summer months ; and the flat-roofed chambers of the khan, upon which probably were many persons seated at the moment, afforded a figure of more expeditious flight

than by descending into the area and escaping by the door of the khan; and if any proof of this is wanted, the dreadful earthquake at Aleppo, in 1822, will abundantly supply it: for multitudes saved their lives by passing from roof to roof by the terraces, while those who went down into the streets were crushed by the falling houses."—ARUNDEL's *Asia Minor*, ii. 195.

The roof was surrounded with a parapet or battlement to prevent people falling over; and so requisite was this for the safety of the inhabitants that it was the subject of a divine command:—"When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine head, if any man fall from thence" (Deut. xxii. 8). It has been supposed by some that in the account of the cure of the paralytic man the "uncovering of the roof" (Mark ii. 4) refers to the removal of a portion of the battlement, by which means access would be gained to the courtyard in which our Saviour might have been teaching. Others, however, consider that this would not accord with the literal meaning of the words, and that we must rather suppose our Lord to have been in an upper chamber, to which access was gained by removing a portion of the roof. The battlement is thus described by Shaw:—"The court is for the most part surrounded with a cloister, . . . over which, when the house has one or more stories (and I have seen them with two or three), there is a gallery erected, . . . having a balustrade, or else a piece of carved or lattice-work going round about it, to prevent people falling from it into the court."—SHAW's *Barbary*, i. 376.

The roof, being covered merely with gravel or soil, requires constant attention to prevent the rain penetrating. The annoyance produced by leakage is very great, and hence a "contentious woman" is compared to a "continual dropping on a very rainy day" (Prov. xxvii. 15). This inconvenience was experienced by

the Rev. J. Hartley, and brought to his mind the words just quoted :—"April 21.—Last night we retired to rest in what appeared one of the best rooms which we have occupied during the journey ; but at midnight we were roused by the rain pouring through the roof, and I found it necessary to rise and dress. In flat-roofed houses this is a frequent occurrence. I discover in this adventure an illustration of Prov. xxvii. 15. The Septuagint has it, 'Drops of rain in a wintry day drive a man out of his house ; and just so a railing woman.' The Vulgate speaks expressly of *the roof through which the water passeth*. I was literally driven out of the house by the rain descending through the roof, and sought for shelter in the corridor, which was better protected."—HARTLEY'S *Researches*, pp. 283, 284.

A few stalks of dry grass get root in rainy weather, and soon wither away under the heat of the sun. The Psalmist alludes to this, when he exclaims :—"Let them be as the grass upon the house-tops, which withereth afore it groweth up" (Ps. cxxix. 6). The only means to preserve the roof in good order is frequent rolling, as represented in the accompanying cut, and described in the following quotations.

"October 8th. This evening the season broke. Thunder, and lightning, and rain came from the west. . . . The whole prospect became dreary and cheerless. In the morning of this day—not an hour too soon—the master of the house had laid in a stock of earth : which was carried up, and spread evenly upon the roof of the house, which is flat. The whole roof is thus formed of mere earth, laid on and rolled hard and flat, not as in Malta, of a composition which is smooth and impenetrable, and thus receives the rain-water, and carries it off into the tanks under the house. There is no want of flowing water in this mountainous country, as there is in Malta. On the top of every house is a large stone roller, for the purpose of harden-

ing and flattening this layer of rude soil, so that the rain may not penetrate : but upon this surface, as may be supposed, grass and weeds grow freely. It is to such grass that the Psalmist alludes, as useless and bad, ‘Let them be as the grass upon the house-tops, which withereth afore it groweth up.’”—Rev. W. JOWETT’S *Christian Researches in Syria and the Holy Land*, p. 89



FLAT ROOFS, WITH GRASS GROWING.

“Many of them were drawing rollers over the roofs of their houses, which are flat, like terraces, and covered with a mixture of mud and small stones, as this operation is best performed during a fall of rain, after which the composition is consolidated and made

hard by the heat of the sun. . . . Rotted grass may be seen on the top of several houses, bleached by the sun.”—RAE WILSON’S *Travels*, ii. 158, 159.

The furniture of the house differed from that of the tent already described, both in regard to the variety and the solidity of the articles contained in it. The most important articles were, the bed, the table, the chair, and the lamp, as we learn from 2 Kings iv. 10 :—“Let us make a little chamber, I pray thee, on the wall ; and let us set for him there a bed, and a table, and a stool, and a candlestick.” Hardly less important was the divan (particularly in the later times of the Bible history, when the custom of reclining became more prevalent), with its accessories—the “coverings of tapestry” (Prov. vii. 16) and the “pillows to the elbows” (Ez. xiii. 18, margin). Lastly, water-jars and other vessels connected with eating and drinking were multiplied.

The bed was generally nothing more than a mattress : a bedstead in our sense of the term was unusual, and is only once noticed in connection with Og, king of Bashan :—“Behold his bedstead was a bedstead of iron ; is it not in Rabbath of the children of Ammon ? nine cubits was the length thereof and four cubits the breadth thereof” (Deut. iii. 11). The ordinary bed, however, was of a movable character, and hence we have such expressions as :—“Bring him up to me in the bed, that I may slay him” (1 Sam. xix. 15) ; “Behold, men *brought* in a bed a man which was taken with a palsy : and . . . they *let him down* through the tiling *with his couch* into the midst before Jesus. . . . And Jesus said ‘Arise *take up thy couch*’ . . . and immediately he *took up that whereon he lay*, and departed to his own house” (Luke v. 18—25). The mattress itself would naturally be raised somewhat off the level of the ground, and hence it is said :—“Thou shalt not *come down* from that bed on which thou art *gone up*, but shalt surely die” (2 Kings i. 4) ; “I will not *go up* into my bed” (Ps. cxxxii. 3) ; “When Jacob

had made an end of commanding his sons, he *gathered up* his feet into the bed and yielded up the ghost" (Gen. xlix. 33). The bed was used as well for sitting as for lying down, as in the following instances:—"Israel strengthened himself and sat upon the bed:" (Gen. xlviii. 2); "He arose from the earth, and sat upon the bed" (1 Sam. xxviii. 23).

The sleeping accommodation in Eastern countries is still of the simplest kind.

"The time for taking our repose was now come, and we were conducted into another large room, in the middle of which was a kind of bed, *without bedstead or curtains*. Though the coverlet and pillows exceeded in magnificence the richness of the sofa, which likewise ornamented the apartment, I foresaw that I could expect but little rest on this bed, and had the curiosity to examine its make in a more particular manner. Fifteen mattresses of quilted cotton, about three inches thick, placed one upon another, formed the groundwork, and were covered by a sheet of Indian linen, sewed on the last mattress. A coverlet of green satin, adorned with gold embroidered in embossed work, was in like manner fastened to the sheets; the ends of which, turned in, were sewed down alternately. Two large pillows of crimson satin, covered with the like embroidery, in which there was no want of gold or spangles, rested on two cushions of the sofa, brought near to serve for a back, and intended to support our heads. The taking of the pillows entirely away would have been a good resource, if we had had any bolster; and the expedient of turning the other side upwards having only served to show they were embroidered in the same manner on the bottom, we at last determined to lay our handkerchiefs over them, which, however, did not prevent our being very sensible of the embossed ornaments underneath."—BARON DU TOTT. See CALMET.

"On the morning after my arrival at Bombay, I got

up with the first blush of the dawn, and hastily drawing on my clothes, proceeded along greedily in search of adventures. I had not gone far before I saw a native sleeping on a mat spread in the little verandah extending along the front of his house, which was made of basket-work plastered over with mud. He was wrapped up in a long web of white linen, or white cotton cloth, called, I think, his cummerbund, or waist-cloth. As soon as the first rays of the sun peeped into his rude sleeping chamber, he 'arose, took up his bed, and went into his house.' I saw immediately an ex-



ROLLING UP BED.

planation of this expression, which, with slight variations, occurs frequently in the Bible, in connection with several of the most striking and impressive of Christ's miracles, particularly with that of the man sick of the palsy. My friend, the Hindoo, got on his

feet, cast the long folds of his wrapper over his shoulder, stooped down, and having rolled up his mat, which was all the bed he required, he walked into the house with it, and then proceeded to the nearest tank to perform his morning ablutions.”—CAPT. BASIL HALL’s *Fragments of Voyages and Travels*, iii. 26, 27.

“We had now to retire to rest; and it was not to a bed, raised from the ground, with bed-posts, and canopy, &c. Both had to lie on the floor. From a large receptacle in the room, two thick cotton quilts were taken out; one of which was folded double, to serve as a mattress, and the other, as a covering, with large flat pillows for our heads. We found it very comfortable though so different to what we had been accustomed. How forcibly the words came to our minds, ‘Take up thy bed and walk!’”—*Bible in Palestine*, p. 40.

We may infer that the bed was placed by the side of the wall; for we read that “Hezekiah turned his face to the wall, and prayed unto the Lord” (2 Kings xx. 2). The following passage from Shaw’s work illustrates the above expressions:—“At one end of each chamber there is a little gallery, raised three, four, or five feet above the floor, with a balustrade in the front of it, with a few steps leading up to it. Here they place their beds, a situation frequently alluded to in the Holy Scriptures, which may likewise illustrate the circumstance of Hezekiah’s *turning his face, when he prayed, towards the wall*, i. e., from his attendants, that the fervency of his devotion might be the less taken notice of. The like is related of Ahab, who probably *turned his face towards the wall* in order to conceal from his attendants the anguish he was in for his late disappointment.”—*Barbary*, i. 378.

The use of the chair was probably borrowed from Egypt: whether chairs were common, is uncertain; but, as there can be no doubt that the early Hebrews sat at their meals, it is highly probable that they had

them, for to sit on the floor, though possible, and even still practised in Egypt, was inconvenient. The passages that imply the custom of sitting, are as follows :— (Joseph's brethren) "sat before him" (Gen. xliii. 33); "We sat by the flesh-pots, and did eat" (Ex. xvi. 3); "The people sat down to eat and to drink, and rose up to play" (Ex. xxxii. 6); "They sat down and did eat and drink together" (Judges xix. 6); "The king sat him down to eat meat" (1 Sam. xx. 24). The only passage where the chair is mentioned by name, is in 2 Kings iv. 10, quoted in page 59 : but the article is frequently represented in the Egyptian monuments, and was evidently in common use in that country. We are told by Wilkinson, that :—"The house of a wealthy person was always furnished with chairs. Stools and low seats were also used, the seat being only from eight to fourteen inches high, and of wood, or interlaced with thongs : these, however, may be considered equivalent to our rush-bottomed chairs, and probably belonged to persons of humble means ; and many of the fauteuils were of the most elegant form ; they were made of ebony and other rare woods, inlaid with ivory, and very similar to some now used in Europe. The legs were mostly in imitation of those of an animal ; and lions' heads, or the entire body, formed the arms of large fauteuils, as in the throne of Solomon (1 Kings x. 19). Some again had folding legs, like our camp stools."—*Ancient Egyptians*, i. 59.

In course of time the divan, now so common in the East, superseded the use of the chair. It was probably introduced from Assyria ; the earliest notice of it is in Amos iii. 12, where he threatens that "the children of Israel shall be taken out that dwell in Samaria, in the corner of a bed, and in Damascus in a couch" (or, as the latter words more properly mean, in the *damask coverlets* of a couch). The same prophet (vi. 4) also describes the people, as those "that lie upon beds of ivory, and stretch themselves upon their

couches." In the banqueting hall of Ahasuerus, the couches were yet more magnificent; "the beds were of gold and silver" (Esther i. 6). These notices show that the couches of the Hebrews, as well as those of the Persians, were of great magnificence. In the New Testament the couch is seldom noticed; it appears, however, among the ordinary articles of furniture, which the Pharisees scrupulously washed (Mark vii. 4, margin).

The same luxury still prevails in certain parts of the East:—"Along the sides of the wall or floor, a range of narrow beds or mattresses is often placed upon these carpets; and for their further ease and convenience, several velvet or damask bolsters are placed upon these carpets or mattresses, indulgences that seem to be alluded to by the 'stretching themselves upon couches, and by the sewing of pillows to arm-holes.'"—SHAW'S *Barbary*, i. 377, 378.

"I have beheld princes and nobles reclining and lolling on soft carpets, under the shade of their broad canvas awning stretched above the windows, on a hot summer's day, *supported by soft cushions and pillows under their armpits*. . . ."—PERKINS'S *Residence in Persia*, &c., p. 154.

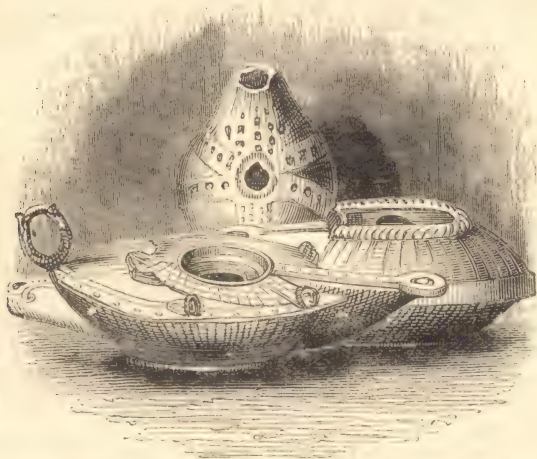
The modern Orientals neither sit nor yet recline, as a general rule, but *squat* on the floor or on the bare ground, with their legs tucked under them. This practice was not wholly unknown in ancient times, but it appears to have been confined to persons in humble circumstances. Thus Isaiah, when predicting the humiliation of Babylon, says:—"Come down and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate;" and, on the other hand, when predicting the exaltation of Jerusalem:—"Shake thyself from the dust; arise and sit down (*i. e.* on a seat or throne). O Jerusalem" (Is. xlvii. 1; lii. 2). Alluding to these

expressions, Mr. Jowett says that :—" It is no uncommon thing to see an individual, or a group of persons, even when very well dressed, sitting with their feet drawn under them, upon the bare earth, passing whole hours in idle conversation : people in Europe would require a chair, but the natives here prefer the ground. In the heat of summer it is pleasant to them to while away their time in this manner under the shade of a tree. A person of rank in the East often sits down upon the ground, with his attendants about him. Richly-adorned females, as well as men, may be often seen thus amusing themselves. As may naturally be expected, with whatever care they may, at first sitting down, choose their place, yet the flowing dress by degrees gathers up the dust. As this occurs, they from time to time, arise, adjust themselves, shake off the dust, and then sit down again. The captive daughter of Zion, therefore, brought down to the dust of suffering and oppression, is commanded to arise and shake herself from that dust ; and then, with grace and dignity, and composure and security, to *sit down* ; to take, as it were, again, her seat and her rank amid the company of the nations of the earth, which had before afflicted her."—*Christian Researches*, pp. 282, 283.

The lamp was the only mode of producing an artificial light for domestic uses among the Hebrews : the " candle " of the Bible had nothing in common with the modern article of that name, but must be regarded as simply another name for a lamp. We know nothing either of the material of which, or the shape in which they were made : but we may assume that they were either of earthenware or metal, and that the form varied according to the use for which it was designed. We may also infer from the parable of the Ten Virgins that the ordinary lamp was of small size, and contained oil sufficient only for a few hours : whence it was the part of the prudent to take not only the lamps, but a

future supply of "oil in vessels" to feed it with (Matt. xxv. 4).

Many of the notices of the lamp or the candle in Scripture have reference to a custom, which has in all ages been prevalent in the East, of keeping a light burning in the house throughout the whole of the night. The extinction of the light was an unlooked-



for and unfortunate occurrence, and hence gave rise to expressions significant of sudden and violent destruction. Thus we read in Job xxi. 17 :—"How oft is the candle of the wicked put out;" in Prov. xx. 20 :—"Whoso curseth his father or mother, his lamp shall be put out in obscure darkness;" and in Rev. xviii. 23 :—"The light of a candle shall shine no more at all in thee." On the other hand, the kindling or the maintenance of the light was an apt image of protection, continuance, and cheerfulness :—"And unto his son will I give one tribe, that David My servant may have a light alway before Me in Jerusalem" (1 Kings xi. 36 ;)

"For David's sake did the Lord his God give him (Abijam) a lamp in Jerusalem" (1 Kings xv. 4); "Oh that I were as in months past, as in the days when God preserved me; when His candle shined upon my head!" (Job xxix. 2, 3). The two ideas are brought into contrast in Prov. xiii. 9:—"The light of the righteous rejoiceth, but the lamp of the wicked shall be put out." It is in allusion also to the above custom that, in the description of the heavenly Jerusalem, it is added to the words "there shall be no night there," that "they need no candle" (Rev. xxii. 5).



INTERIOR OF CARAVANSERAI.

CHAPTER IV.

INNS, PALACES, &c.

EASTERN INNS.—MODERN CARAVANSERAI. — SOLOMON'S PALACE.
 — JOSEPHUS'S DESCRIPTION OF IT. — MIDDLE COURT. — ASSYRIAN
 PALACE. — MONUMENTS OF NIMROUD AND KHORSABAD. —
 DECORATIONS OF WALLS. — HANGINGS IN PERSIAN PALACES. —
 BANQUETING HALL. — SERIES OF COURTS. — HANDSOME CEIL-
 INGS. — TESSELATED PAVEMENTS.

THUS far we have described the ordinary house of the Hebrews and its arrangements. We now proceed to buildings of a public nature, such as inns, palaces, &c.

An Eastern inn is something very different from an inn in our country. It is a building without a land-

lord, without furniture, and without food or provender, though these latter can sometimes be purchased at shops attached to it. Thus the sons of Jacob on their journeys between Palestine and Egypt took all necessaries along with them, and one of them was obliged to "open his sack to give his ass provender in the inn" (Gen. xlii. 27). In the more frequented places, indeed, there appears to have been a kind of superintendent: for our Lord tells of the good Samaritan that "when he departed (from the inn) he took out two pence and gave them to the host, and said unto him, Take care of him" (Luke x. 35). Generally speaking, however, inns were situated in remote places: whence Jeremiah's exclamation:—"Oh that I had in the wilderness a lodging-place of way-faring men, that I might leave my people and go from them" (Jer. ix. 2); and in the same book we read that Johanan and a large party, wishing to escape the Chaldeans, "departed and dwelt in the habitation (or *inn*) of Chimham, which is by Bethlehem, to go to enter into Egypt" (Jer. xli. 17).

We have in the words of modern travellers numerous graphic descriptions of the eastern inn, from which the following general account is drawn. The inns are of three sorts—caravanserais, khans, and menzils. The first are buildings designed to afford shelter to travellers in the deserts, and other remote situations; khans are similar buildings in a town; and menzils is a word of rather indefinite application, but seems generally to denote the houses of persons who are accustomed to accommodate travellers in places where there is no khan or caravanseraï. The superior class of caravanserais appear very striking objects to the stranger, who takes them for palaces, fortresses, or castles; but this first impression wears off on a nearer approach, when it is seen that no enclosed buildings rise above the level of the enclosing wall. This wall is generally upwards of twenty feet high; and it sometimes

extends one hundred yards on each side of the square which it encloses. It is strongly built of fine brickwork, commonly based on stone, and is ornamented at the top. In the centre of the front walls is the entrance, a tall and spacious archway, over which are sometimes chambers crowned with superb domes. These form the places of honour. On each side, under the arched roof of the portico, are the keepers' rooms, and shops, where the commodities most required by travellers are sold. Passing through this archway, the spectator perceives a sort of piazza extending on every side of the interior of the quadrangle, leaving a spacious area in the middle. The arched recesses in the wall now appear to be apartments, divided from each other by walls, open in front, neatly paved, and sometimes possessing a fireplace, while compartments cut out in the thick wall serve as cupboards. A small door conducts to an inner room, seldom resorted to, of an oblong shape, receiving its only light from a chimney opposite the door, and having also a range of cupboards, about three feet from the floor. In the middle of each of the three sides of the building is an apartment much more spacious and lofty than any other, and not divided into two rooms. These are used as places where the different inmates resort, to smoke, converse, or tell tales. *The stables of the caravanserai extend along a covered lane, between the back wall of the apartments and the outermost wall of the building; and along this wall there extends, within the stable, another series of cell-like apartments, for servants and poor people.* But the spacious central courtyard is always used as a stable when the weather is fair. In the centre of the court is an elevated platform of masonry, the roof of a subterraneous chamber, a most refreshing retreat during the great midday heats. Sometimes the place of this platform is occupied by the parapet of the deep well or reservoir from which the caravanserai is supplied with water. At the

angles of the square, flights of steps conduct to the flat roof of the building, resorted to in the cool of the evening. The traveller brings his bedding, culinary utensils, and some articles of provision, with him. Few caravanserais, however, are thus complete, and many are suffered to fall into decay.

The largest number of them in Persia have been built by wealthy individuals wishing to perpetuate their names, or as acts of charity designed to purchase future rewards. Many are of royal origin, and very ancient.—See *Penny Magazine*, No. 166.

The following extracts will be of interest, as bearing upon this subject:—"Just as the sun went down, we passed a small khan—a busy scene. Some were unloading their asses, some spreading their mats for the night. One man was opening his sack to give his ass provender, and forcibly reminded us of Jacob's sons arrived at their inn."

Travelling from Sidon to Tyre, "we resolved to encamp for the night" at an "old dilapidated khan. Here as the brief twilight came on, there arrived first one company and then another of mules, with tinkling bells, till the square of the building presented quite a lively appearance. We pitched our tent on the roof of the old ruin, where the grass had been allowed to grow; and committing ourselves to Him that keeps Israel, lay down to sleep in peace."—*Narrative of a Mission of Inquiry to the Jews*, pp. 253, 258, 259.

"Some of the finest buildings in Damascus are the khans, or caravanserais, appropriated to the reception of goods brought in caravans from various quarters by wholesale merchants, who supply them to the retail dealers. In the course of our ramble to-day we visited several of these, and were much pleased with them all, but were particularly struck with the beauty of one that was superior to every other. It consisted of a spacious court, the entrance to which from the street was by a superb gateway of the pointed arch, vaulted

and highly ornamented with sculpture. The court was paved throughout with broad flat stones, smoothly polished, and admirably joined together; and in the centre of this stood a large fountain, sending forth cooling and agreeable streams; the whole being crowned with a cluster of lofty domes. The masonry of this pile was formed of alternate layers of black and white stone . . . (and) the ornaments were profusely rich.”—BUCKINGHAM’S *Arab Tribes*, pp. 335, 336.

“(A Jew) seeing our dilemma, offered to conduct us to a khan . . . where we found an empty room, in which we spread our mats. . . . A strange scene presented itself to us when we looked out in the morning. The khan was of large dimensions, covering apparently an acre of ground, with high buildings all around. The ground floor was occupied with horses and carriages of all kinds. The second floor was devoted to passing travellers, and the third to those who were to stay above six months. The second floor had a wide promenade all round, and on it were gathered groups from many different countries. . . . “This is the style of all eastern caravanserais, and may illustrate ‘the stable of Bethlehem.’ There was no room for Joseph and Mary in the apartments set apart for travellers, so they had to betake themselves to the lowest floor; and there the shepherds found the Babe.”—*Narrative of a Mission of Inquiry to the Jews*, pp. 384, 385.

“These caravanserais exist in all the principal towns of Syria. They are beautiful square buildings, chiefly the property of noblemen, built on speculation, and they often yield a very handsome income. Each caravanserai contains about a hundred rooms: in many of them there are suites of apartments consisting of two or three rooms each. They are let by the year to the highest bidder, generally a porter of respectability; and he relets the rooms to merchants and travellers at a rent of from ten to a hundred piasters per month each room. (From two to twenty shillings per month.)

These places are very safe, and generally the custom-house is one of them. There the merchants lodge all their goods, and transact all their business."—*Voice from Lebanon*, pp. 63, 64.

"In every village there is a public room, or more than one, according to the size and ability of the place, devoted to the entertainment of strangers. Such a room is called a menzil, or medafâh—a guest-room. The guest lodges in the menzil, and his food is supplied by the families to whose circle it belongs. Sometimes they take turns in his entertainment; at other times it is left to those who offer themselves, or rather who claim the privilege. If the guest be a person of consequence, it is a matter of course that a sheep or goat, a lamb or kid, is killed for him. . . . When the guest is a common man, as a muleteer or the like, he is fed with rice, or whatever may be the ordinary food of the people themselves. The guest gives nothing as a remuneration when he leaves. To offer money would be taken as an insult, and to receive it would be a great disgrace. Such is universally the manner of entertainment in the villages throughout the provinces of Jerusalem and Hebron, as well as in other parts of Syria."—ROBINSON'S *Researches*, ii. 19.

"The great caravanserais or khans on the high-roads between Baghdad and the sacred places, are handsome and substantial edifices. They have been built by Persian kings, or by wealthy and pious men of the same nation, for the accommodation of pilgrims. A large open square, in which are generally two raised platforms of brickwork for travellers to sleep on during summer, is surrounded by small apartments or cells, two deep, for winter use. Behind them, spacious stables for horses run round the whole building, and within these stables, on both sides, are other cells for travellers."—LAYARD'S *Nineveh and Babylon*, p. 478, note.

The palaces, of which we have notice in the Bible,

appear to have preserved the same general arrangement as the private houses. The magnificent edifice which Solomon erected, as described in 1 Kings vii. 2—12, consisted apparently of a series of halls connected with each other, much as the courts of an Egyptian temple are. The first of these courts (No. 1



GROUND PLAN OF THE TEMPLE OF SOLOMON.

in plan) contained, "the house of the forest of Lebanon" (No. 2 in plan), as being constructed in great part of cedar, which was probably designed to serve as a place for public assemblies, and an arsenal (compare Is. xxii. 8). The basement of this building was a large open court surrounded by four rows of cedar pillars, above which were three stories, each containing a central court surrounded by chambers, fifteen on each story, or forty-five in all. Attached to the "house of the forest" was "a porch of pillars" (No. 3 in plan) standing in a gallery running the breadth of the building, and leading into the "porch of judgment," which formed an intermediate court (No. 4 in plan) between the forest-house and the dwelling-house. The inmost building of all was "his house where he dwelt" (No. 5 in plan), which also appears to have been divided into two parts, a lesser court or vestibule, and "the great court" in which the king actually resided. The general arrangement of this palace was probably borrowed from that of the Egyptian palaces.

Josephus gives an interesting description of this edifice: he describes the house of the forest as "a

large and curious building, supported by many pillars . . . its roof was according to the Corinthian order, with folding doors, and their adjoining pillars of equal magnitude, each fluted with three cavities. There was also another house so ordered that its entire breadth was placed in the middle: it was quadrangular . . . having a temple over against it, raised upon massy pillars, in which temple there was a large and very glorious room, wherein the king sat in judgment. To this was joined another house, that was built for his queen. There were other smaller edifices for diet, and for sleep.”—*Antiquities*, viii. 5, § 2.

We have a notice of the *middle court* (No. 4) in the account of Isaiah’s interview with Hezekiah. After the delivery of his first message to the sick monarch, and, as he was going away, “it came to pass, afore Isaiah was gone out into the middle court, that the word of the Lord came unto him” (2 Kings xx. 4). In illustration of this passage, Calmet observes:—Hezekiah lay sick in some private part of his palace, . . . where the prophet, who is usually understood to have been of the blood-royal, might have access; and the prophet Isaiah came to him and said, Thou shalt die and not live. Hezekiah prayed, and wept sore; and it came to pass *before* Isaiah was gone out *into the middle court* the word of the Lord bade him turn again. So that having been admitted into the *third court* on special business, he had hardly quitted the royal presence when he was ordered to return and revive the dying king. The sun-dial may well be supposed to have been placed in the court, so that Isaiah could point to it, and say, Wilt thou have *that* shadow go down or go up?”—See CALMET, *Fragment L*.

In reference, however, to the *dial*, it must be observed that the Hebrew word signifies a “flight of steps,” and that there is no ground for supposing such a dial as is familiar to ourselves. The position of the shadow on a flight of steps would have been just as strongly

marked as on a dial, and we may well imagine a flight accessible to the sun within the building where the king lay.

The interior of an Assyrian palace is depicted by Ezekiel in a manner which has been remarkably verified by modern discoveries :—"I went in and saw ; and behold, every form of creeping things, and abominable beasts, and all the idols of the house of Israel pourtrayed upon the wall round about. And there stood before them seventy men of the ancients of the house of Israel. . . . with every man his censer in his hand" (viii. 10, 11) ; "She saw men pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermillion, girded with girdles upon their loins, exceeding in dyed attire upon their heads" (xxiii. 14, 15).

Referring to the latter of these passages, Mr. Layard says :—"The passage in Ezekiel, describing the interior of the Assyrian palaces, so completely corresponds with, and illustrates the monuments of Nimroud and Khorsabad, that it deserves particular notice. . . . There can scarcely be a doubt that he had seen the objects which he describes, the figures sculptured upon the wall and painted. The prevalence of a red colour, shown by the Khorsabad remains, and the elaborate and highly ornamented head-dress of the Khorsabad and Koyunjuk kings, are evidently indicated."—*Nineveh*, ii. 307, 309.

The same writer thus describes the scene which the prophet had gazed upon :—"The interior of the Assyrian palace must have been as magnificent as imposing. . . . The stranger was ushered in through the portal guarded by the colossal lions or bulls of white alabaster. In the first hall he found himself surrounded by the sculptured records of the Empire. Battles, sieges, triumphs, the exploits of the chase, the ceremonies of religion, were portrayed on the walls, sculptured in alabaster, and painted in gorgeous colours. Under each picture were engraved, in characters filled

up with bright copper, inscriptions describing the scenes represented. Above the sculptures were painted other events—the king, attended by his eunuchs and warriors, receiving his prisoners, entering into alliances with other monarchs, or performing some sacred duty. These representations were enclosed in coloured borders, of elaborate and elegant design. . . . Winged bulls and monstrous animals were conspicuous amongst the ornaments. At the upper end of the hall was the colossal figure of the king in adoration before the Supreme Deity, or receiving from his eunuch the holy cup. He was attended by warriors bearing his arms, and by the priests or presiding divinities. His robes and those of his followers were adorned with groups of figures, animals, and flowers, all painted with brilliant colours. . . . Several doorways, formed with gigantic winged lions or bulls, or by the figures of guardian deities, led into other apartments, which again opened into more distant halls. In each were new sculptures. On the walls of some were processions of colossal figures : armed men and eunuchs following the king ; warriors laden with spoil, leading prisoners, or bearing presents and offerings to the gods. On the walls of others were portrayed the winged priests, or presiding divinities, standing before the sacred trees.”—LAYARD’S *Nineveh*, ii. 262, 263.

The palace of Ahasuerus at Shushan was magnificently decorated with tapestries. The book of Esther mentions a banqueting-hall situated “in the court of the garden of the king’s palace ; where were white, green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble : the beds (couches) were of gold and silver, upon a pavement of red, and blue, and white, and black marble” (Esth. i. 5, 6). The *hangings* here mentioned, Calmet supposes to mean a white canopy or covering stretched over the court, and fastened with blue cords, or braces, to the sides of the house. In the court

below, he supposes there were stone platforms, with a railing upon them of small silvered pillars, hung with linen or calico; while at the corners or elsewhere stood large columns of marble. The platform being overspread with carpets, cushions richly embroidered might be set against the rails for the purpose of being leant against. Gold and silver couches were articles of luxury highly esteemed among the Assyrians and Persians, and many descriptions of such yet remain. The platform itself would be paved with different kinds of marble.



HANGINGS OF NEEDLEWORK.

To justify this picture of the court of king Ahasuerus's palace, Calmet quotes the following passages:—

“Among the ruins remaining at Persepolis is a

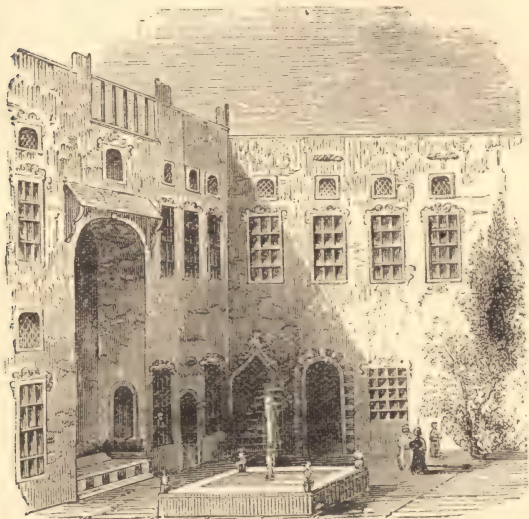
court containing *many lofty pillars* . . . we may venture to suppose that a *covering of tapestry or linen* was drawn over them to intercept the perpendicular projection of the sunbeams. It is also probable that the tract of ground where most of the columns stand was originally a court before the palace, like that which was before the king's house at Susa (Esther v.), and through which a flow of fresh air was admitted into the apartments."

—LE BRUYN.

"At the festival of Durmah Rajah in Calcutta, the great court of a very large house is overspread with a covering made of canvas lined with calico; and this lining is ornamented with broad stripes of various colours, in which green predominates. . . . The master of the house gives wine and cake, and other refreshments, to the English gentlemen and ladies who wish to see the ceremonies."

No difficulty would be experienced in converting a courtyard into a covered banqueting-hall: for in the houses of the wealthy the inner court is frequently used as a cool resting-place during the hot weather. Indeed, it must be the most desirable part of an eastern house, from the account which Dr. Russell gives of it:—"Part of the principal court is planted with trees and flowering shrubs—the rest is paved. At the south end is a square basin of water . . . and close to it, upon a stone platform (raised about two or three feet above the pavement of the court), is built a small pavilion; or, the platform being only railed in, an open divan is occasionally formed on it. This being some steps higher than the basin, a small fountain is usually placed in the middle of the divan, the mosaic pavement round which being constantly wetted, . . . displays a variety of splendid colours, and the water, as it runs to the basin through marble channels which are rough at bottom, produces a pleasing murmur. Where the size of the court admits of a larger shrubbery, . . . divans are placed in the grove,

or arbours are formed of slight lattice frames, covered by the vine, the rose, or the jasmine.



“Facing the basin, on the south side of the court, is a wide, lofty, arched alcove, about eighteen inches higher than the pavement, and entirely open to the court. . . . The floor round a small fountain is paved with marble of sundry colours. . . . A large divan is here prepared, . . . called, by way of distinction, *The Divan*; and by its north aspect, and a sloping painted shed projecting over the arch, being protected from the sun, it offers a delicious situation in the hot months. The sound not less than the sight (of the fountains) is extremely refreshing; and if there be a breath of air, it arrives scented . . . by . . . fragrant plants. . . . There is usually on each side of the alcove a small room, neatly fitted up.”—Dr. RUSSELL.

The Persian palace contained a series of courts, one of which was named the "inner," and another "the outer," the former of which was reserved for private audiences of the sovereign. These courts are noticed in the following passages:—"All the king's servants . . . do know, that whosoever, whether man or woman, shall come unto the king into the *inner court*, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live . . . so will I go in unto the king, which is not according to the law, and if I perish, I perish. . . . Esther put on her royal apparel, and stood in the inner court of the king's house over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house. And . . . when the king saw Esther the queen standing in the court, . . . (hè) held out to Esther the golden sceptre. . . . So Esther drew near, and touched the top of the sceptre. . . . And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king" (Esth. iv. 11, 16; v. 1, 2; vi. 4).

In an old account, quoted by Calmet, of the visit of some ambassadors, with their retinue, to the palace of the Turkish emperor, it is mentioned, that after passing through two gates, each conducting into large courts, they were led through a third gate into the *private* palace of the emperor, where are none but himself and a few chosen attendants; into which *inward part* of the palace *none entereth* but the keeper of this third gate, and some great men, and that only when they have an occasion so to do by reason of some great business, or when *sent for by the Sultan*.

"Being entered in at this gate," their conductor "suddenly caused them to stay, and set them one from another about five paces, in a little room, which nevertheless was passing delicate, all curiously paint'd

over with divers colours, and stood between the gate and the more inner lodgings. On both sides of which room, when all things else were in a deep silence, certain little birds only were heard to warble out their sweet notes, and to flicker up and down the green trees of the gardens, which all along cast a pleasant shadow from them. *Selymus himself was in great majesty set in an under chamber, parted only with a wall from the room wherein the ambassadors' followers attended, whereunto he might look through a little window, the portal of his said chamber standing in counterpoint with the third gate above mentioned.* The ambassadors entering in, were led single . . . to make their reverence unto the Great Turk. . . . Yet for all that, the ambassadors' followers, placed one from another, were not aware that the Great Sultan was so near as is aforesaid. . . . Thus queen Esther stood in the *inner court*; i. e. within the *third gate* of entrance, over against the king's house —i. e. that smaller chamber where sat the Turkish emperor. And the king sat upon his royal throne, in the royal house, over against the gate (or entrance portico) of the house wherein he sat; so that through the portal of his chamber he could see any person approaching towards him, or standing in the court adjacent to him."

The ceilings of the palaces and mansions in Palestine are described as having been highly ornamental. Jeremiah inveighs against him "that saith, I will build me a wide house and large chambers, and cutteth him out windows; and it is cieled with cedar, and painted with vermilion" (Jer. xxii. 14): and Haggai at a later period, says:—"Is it time for you, O ye, to dwell in your cieled houses, and this house (the temple) lie waste" (Hag. i. 4).

"The ceilings," says Mr. Layard, in describing an Assyrian palace, "were divided into square compartments, painted with flowers, or with the figures of animals. Some were inlaid with ivory, each compart-

ment being surrounded by elegant borders and mouldings. The beams, as well as the sides of the chambers, may have been gilded, or even plated, with gold and silver; and the rarest woods, in which the cedar was conspicuous, were used for the wood-work. Zephaniah alludes to the 'cedar-work' of the roof. It is probable that the ceilings were only panelled or wainscoted with this precious wood."—*Nineveh*, ii. 263.

Mr. Lane mentions that the ceilings of handsome houses in Egypt are often richly decorated. "Numerous thin strips of wood are nailed upon the planks, forming patterns curiously complicated, yet perfectly regular, and having a highly ornamental effect . . . the strips are painted yellow, or gilt; and the spaces within painted green, red, and blue."—*Modern Egyptians*, i. 38.

No less gorgeous were the pavements of mosaic work, such as we have described in Esther, i. 6:—"A pavement of red, and blue, and white, and black marble" (or, as the words may more probably be rendered, "on a tessellated pavement of imitation marble, white marble, mother of pearl, and spotted marble"). The upper classes in Persia pave their courts very nicely, on the borders and through the centres (the other parts being planted with shrubs), and the floors of their houses also are laid with painted tiles, as stated by Mr. Buckingham:—"The court of the governor's house at Damascus was paved with coloured marbles, arranged in various devices of mosaic-work."—*Arab Tribes*, p. 340.

A similar custom prevails in Egypt:—"In general (in Cairo) there is on the ground floor an apartment in which male visitors are received. A small part of the floor, extending from the door to the opposite side of the room, is six or seven inches lower than the rest: in a handsome house (this part) is paved with white and black marble, and little pieces of red tile inlaid in tasteful patterns."—LANE'S *Modern Egyptians*, i. 32.



WALLS OF JERUSALEM.

CHAPTER V.

VILLAGES, CITIES, &c.

WALLED AND UNWALLED PLACES.—TOWNS AND DEPENDENT TOWNS.—VILLAGES AND HAMLETS.—POSITION OF TOWNS IN PALESTINE.—WALLS.—BULWARKS.—GATES.—LOCKS AND BARS.—TWO GATES.—MARKETS HELD IN GATES.—JUSTICE ADMINISTERED AND STRANGERS RECEIVED THERE.—EASTERN STREETS.—THEIR NAMES.—AVENUES.—BAZAARS.—PAVEMENT.—WELLS.

COLLECTIONS of houses were classified either as villages or cities according as they were, or were not surrounded by walls. This distinction is laid down in Lev. xxv. 29, 31 :—“If a man sell a dwelling-house in a *walled* city, then he may redeem it. . . . But the houses of the villages *which have no wall round about them*, shall be counted as the fields of the country.” So again in 1 Sam. vi. 18. :—“The golden mice, according

to the number of all the cities of the Philistines, both of *fenced* cities and of *country* villages." In Esth. ix. 19 :—"The Jews of the *villages* that dwelt in the *unwalled towns*" are distinguished from "the Jews that were at Shushan" in the previous verse. Hence in Ez. xxxviii. 11, an unprotected land is described as "a land of *unwalled villages*," where people dwelt "without walls and having neither bars nor gates." From the ground of the distinction, it follows that a town which outgrew the limits of its walls would become a village, and hence in Zech. ii. 4, the extension of Jerusalem is predicted under the following terms :—"Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein."

Towns were subdivided into two kinds, according as they were possessed of sovereignty or dependent : the former were called "towns" proper, and the latter the "daughters," or dependent towns, an expression which is strictly the converse of our "metropolis" or *mother-city*. Thus we read in Josh. xv. 45, 47, of "Ekron with her *daughters* or dependent towns and her villages ;" "Ashdod with her *daughters* and her villages ;" and again in xvii. 11, "Beth-shean and her *daughters* Ibleam," &c. ; in all these passages our translators have rendered the Hebrew by the general term *town*, by which the sense is rendered less clear.

So, again, there appears to have been a distinction between a "village" and the "hamlet," though the exact force of the distinction does not appear. The latter term appears in the following passages, in all of which our translators have substituted "villages :"—"The cities of the Philistines belonging to the five lords, both the fenced cities and the country *hamlets*" (1 Sam. vi. 18) ; "Come, my beloved, let us go forth into the field : let us lodge in the *hamlets*" (Cant. vii. 11) ; "Over the store-houses in the fields, and in the cities, and in the *hamlets*" (1 Chron. xxvii. 25). A further distinction must be observed between *cities* and *fenced*

cities, the former being surrounded simply by a boundary wall, the latter by walls of great height and strength, and furnished with gates and bars. Of the latter, we read in very many passages:—"All these cities were fenced with high walls, gates, and bars" (Deut. iii. 5). "The rest of them entered into fenced cities" (Josh. x. 20), &c. &c. The villages were in all cases dependent on the metropolitan towns, as we may infer from the numerous instances in the book of Joshua, where "cities with their villages" are noticed (xv. 32, 36, &c.). Villages might nevertheless so increase in size as to become towns; but in these cases the memory of their early state was retained in the name *Hazar*, or some similar term, signifying village, as in *Hazar-addar* (Num. xxxiv. 4), *Hazar-gaddah* and *Hazar-shual* (Josh. xv. 27, 28), *Chephar-haammonai* (Josh. xviii. 24), and the *Caper-naum* of the New Testament.

The towns of Palestine were for the most part built on the summits of hills for the sake of security, and, when they were surrounded with high walls, they appeared to a beholder from below as though they were indeed "walled up to heaven" (Deut. i. 28). The walls of the fortified towns were provided with parapets:—"he made in Jerusalem engines, invented by cunning men, to be on the towers and upon the *bulwarks*" (2 Chron. xxvi. 15; compare Zeph. i. 16, iii. 6, where the same word is rendered "towers"). They were also furnished with strong towers, either over the gates, or at the angles of the walls as noticed in 2 Kings ix. 17; "There stood a watchman on the *tower* in Jezreel;" and in 2 Chron. xiv. 7, "Let us build these cities, and make about them walls, and *towers*, gates and bars" (compare 2 Chron. xxxii. 5). As an additional security an outwork of earth, answering to the modern *glacis*, was constructed, which required to be demolished before the wall of the city was attacked; of this we read in the following passages:—"they cast up a bank against the city, and it stood against (on?)

the *outmost wall*" (2 Sam. xx. 15 : margin); "Salvation will God appoint for walls and outer walls" (bulwarks) (Isa. xxvi. 1); "Art thou better than populous No, . . . whose *outer wall* (rampart) was the sea, and her wall was from the sea" (Nah. iii. 8); see also Lam. ii. 8; Ps. xlviii. 13, cxxii. 7. Lastly, in certain cases a *cordon* of forts was erected all round the town in commanding situations; thus we read of Uzziah, that he "built cities about Ashdod" (2 Chron. xxvi. 6); and of Jotham, that he "built cities in the mountains of Judah, and in the forests he built castles and towers (2 Chron. xxvii. 4).

The gates of an Eastern city have been at all periods of great importance, not only for purposes of protection, but as places of meeting for the transaction of public business. The materials of which they were made were either wood, or stone, as in the Hauran, or wood cased with brass or iron. The former are referred to in Deut. iii. 5, and are described in the following passages:—"In the towns of the Hauran, the doors as well as other parts of the buildings are of stone." Mr. Buckingham saw one "fifteen inches thick, from which some idea may be formed of these ponderous masses, how unwieldy they must be to open and shut, and with what propriety they might be enumerated under the terms of 'gates and bars,' when speaking of the threescore cities of Og, the king of Bashan; as these ponderous doors of stone were all closed on the inside with bars going horizontally or perpendicularly across them."—BUCKINGHAM'S *Arab Tribes*, pp. 221, 222.

"We came to Kuffer, once a considerable town. It is built in the usual style of this country, entirely of stone; most of the houses are still entire; the doors are uniformly of stone, and even the gates of the town, between nine and ten feet high, are of a single piece of stone."—BURCKHARDT'S *Syria*, &c., p. 90.

The "gates of brass" are noticed metaphorically in (Ps. cvii. 16), while an actual instance of one cased

with iron is noticed in Acts xii. 10 :—" When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city." Such gates are still in use in the East :—" Vain," says Mr. Harmer, " would have been the precaution of building their walls high, unless the gates had been well secured also.



GATES OF JERUSALEM.

One of the means whereby they secure them now, is the plating them over with thick iron. Algiers has five gates ; and some of these have two, some three, other gates within them, and some of them plated all over with thick iron. After this manner the place where St. Peter was imprisoned seems to have been secured. Some of their gates are plated over in like manner with brass." —*Observations*, i. 392, 393.

The gates were secured by means of locks and bars of

a massive character :—"The fish-gate did the sons of Hassenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof" (Neh. iii. 3). A traveller describing his entrance into a monastery near Jerusalem, writes, "The passage is so low that it will scarcely admit a horse ; and it is shut by a gate of iron strongly secured in the inside. As soon as we entered, it was again made fast with various bolts and bars of iron ; a precaution extremely necessary, in a desert place, exposed to the incursions of the Arabs." They were always closed at night, as implied in Rev. xxi. 25 :—"The gates of it shall not be shut at all by day (*i. e.* shall never be shut) ; for there shall be no night there." This is still the universal custom in oriental towns on account of the great insecurity that prevails ;—"Many of the streets (of Damascus) are closed by gates, as at Cairo. These are shut every night an hour and a half after sunset." —ROBINSON'S *Researches*, iii. 455.

"Cairo is surrounded by a wall, the gates of which are shut at night.* . . . To the right and left of the great thoroughfares are by-streets and quarters : most of the by-streets are thoroughfares, and have a large wooden gate at each end, closed at night, and kept by a porter within, who opens to any person requiring to be admitted. The quarters mostly consist of several narrow lanes, having but one general entrance, which is also closed at night." —LANE'S *Modern Egyptians*, i. 25.

The gates were sometimes, if not generally double, *i. e.* an inner and an outer gate, with an intervening court-yard : thus we read in 2 Sam. xviii. 24 :—"And David sat *between the two gates*, and the watchman went up to the roof over the gate unto (or rather *at*) the wall," *i. e.* the outer wall, whence he could get a good

* "I had procured the countersign from the Consul the evening before, in order that I might be permitted to pass the guard and gates without interruption, for Cairo is closely shut during the night. The password was 'Mamforlook.'" —MRS. GRIFFITH.

view of the surrounding country. From the same passage we learn that the gate was surmounted by a watch-tower or guard-room.

There is an account of an old castle at Tunbridge, in Kent, which may serve to explain the way in which the tower of entrance in which king David sat at Mahanaim was built.

In this castle there is a noble room over the gateway having two fine large windows. After the first gate (which is of enormous size) in the tower entrance, there is a pair of strong gates, and a few feet further another pair of strong gates, and between these two pairs of gates are two small doorways, one on each side, which lead to two rooms, one on each side of the gateway. Two more rooms are over these, and above them the grand state-room, to which they ascended by staircases leading out of the lower rooms; and from the state-room staircases lead to the leads, or open top of the building.

Now, in looking at the account given us in 2 Sam. xviii. and xix. we see the tower of entrance into Mahanaim furnished, like the castle at Tunbridge, with two pairs of gates, the one at a distance from the other, the king sitting between them, not, we may justly believe, in the passage itself, so as to block up the way, or at all incommode those who might be passing, but in a room by the side of the way. We find a watchman on the top of the tower, made, without doubt, commodious for that purpose by the staircases communicating with each other from the bottom to the top, as the English castle was flat, and covered with lead, for the purpose of descrying at a distance those who were coming, as well as wounding assailants. We find the observations made by the watchman were not communicated by him immediately to the king, but by the warder at the outer gate: and that there was a communication between this lower room, in which David first sat, and the upper room over the gateway,

for by that means he retired to give vent to his sorrow.—See a paper written by Mr. KING, in the *Archæologia*. HARMER'S *Observations*, i. 416—420.

The gateway was of ample dimensions, and contained recesses where persons might sit, and in large towns the space between the two gates was applied to the transaction of business. Here it was that the market was held, as described in 2 Kings vii. 1:—"Then Elisha said, Hear ye the word of the Lord; Thus saith the Lord, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, *in the gate* of Samaria." The same custom still prevails:—"Frequently in the gates of cities, as at Mosul, these recesses are used as shops for the sale of wheat and barley, bread and grocery."—LAYARD'S *Nineveh and Babylon*, p. 57, note.

Mr. Morier observes: "In our rides we usually went out of the town" (Teheran in Persia), "at the gate leading to the village of Shah Abdul Azum, where a market was held every morning, particularly of mules, asses, and camels. At about sunrise the owners of the animals assemble, and exhibit them for sale. But, besides, here were sellers of all sorts of goods in temporary shops and tents; and this, perhaps, will explain the custom alluded to in 2 Kings vii., of the sale of barley and flour in the gate of Samaria."—MORIER'S *Second Journey through Persia, &c.*, p. 189.

"We had a market in front of one of the principal gates of the town. Slaves, sheep, and bullocks, the latter in great numbers, were the principal live stock for sale. There were at least fifteen thousand persons gathered together, some of them coming from places two or three days distant. Wheat, rice, and gussub were abundant: tamarinds in the pod, ground nuts, ban beans, ochre, and indigo. . . . Leather was in great quantities; and the skins of the large snake, and pieces of the skin of the crocodile, used as an ornament for the scabbards of their daggers, were also

brought to me for sale.”—DENHAM and CLAPPERTON, *Discoveries in Africa*, i. 216, 217.

The gateway was also used as a court of justice. The following passages refer to this usage:—“Then went Boaz up to the gate, and sat him down there. . . . And he took ten men of the elders of the city. . . . And they sat down. . . . And Boaz said unto the elders, and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech’s” (Ruth iv. 1—3); “(The) children (of the foolish) are crushed in the gate” (Job v. 4); “They shall not be ashamed, but (or rather *when*) they speak with the enemies in the gate” (Ps. cxxvii. 5); “Her husband is known in the gates, when he sitteth among the elders of the land” (Prov. xxxi. 23); “The elders have ceased from the gate” (Lam. v. 14); “Daniel sat in the gate of the king” (Dan. ii. 49); see also Amos v. 12; Zech. viii. 16.

This custom is illustrated by the following observations of a modern traveller, when visiting the fort of El-Arish. He says:—“At midday, we went to the gate, to enjoy the coolness. The arched roof affords a complete shade at all times, and often a pleasant breeze passes through. Under such a gateway, probably, Lot was seated, for coolness’ sake, when the angels came to Sodom; and for the same reason, the people of old used to resort to it, and it became the market-place. We saw how the gate became the seat of judgment,* when a little after the governor appeared. His attendants having spread a mat and a carpet over it, and a cushion at each corner, he took his seat, inviting us to recline near him.”—*Narrative of a Mission of Inquiry to the Jews*, p. 91.

Lastly, the gate was the place where strangers were received, and all matters of public business were transacted:—“Ephron the Hittite answered Abraham in

* It may be remarked that the gate of entrance to the now deserted Moorish palace of Alhambra in Spain is still called the gate of justice or judgment.

the audience . . . of all that went in *at the gates* of the city, . . . and the field of Ephron . . . and the cave which was therein were made sure unto Abraham for a possession . . . before all that went in *at the gates* of his city" (Gen. xxiii. 10, 18); "And the king of Israel, and Jehoshaphat king of Judah, sat either of them on his throne . . . in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them" (2 Chron. xviii. 9). There, too, the publicans sat for the receipt of custom :—"And as Jesus passed forth from thence (*i. e.* out of the city) he saw a man named Matthew, sitting at the receipt of custom, and he saith unto him, follow me. And he arose and followed him" (Matt. ix. 9). Any person may see this ancient custom exemplified to this day at the gate of Smyrna. The collector of customs sits there in the house allotted him, and receives the money which is due from various persons and commodities entering into the city. The exactions and rude behaviour of these men are just in character with the conduct of the *publicans* mentioned in the New Testament.—See HARTLEY'S *Researches*, pp. 216, 217.

The interior of an Oriental town is far from prepossessing to our ideas. The thoroughfares of the old towns were of two sorts, viz. : streets, which were generally narrow and winding, and places broad and open, which were generally found near the gates or before the public buildings. These two are noticed in Cant. iii. 2 :—"I will rise now and go about the city, in the *streets*, and in the *broad ways*, I will seek him whom my soul loveth." Each street was generally occupied by shopkeepers of a particular trade, and hence we find one described as Bakers' street :—"Then Zedekiah, the king, commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the *bakers' street*" (Jer. xxxvii. 21).

"The bazaars are one of the curiosities of Damascus,

They are all in one quarter of the town, but are separated according to the different wares sold, or the different trades carried on in them. They are usually covered arcades, with a row of narrow shops on each side. There is a separate bazaar for almost every commodity of trade, from the most sumptuous articles of luxury down to the most ordinary necessities.”—ROBINSON’S *Researches*, iii. 454, 456.



EASTERN STREETS.

“The great thoroughfare streets of Cairo generally have a row of shops along each side; commonly a portion of a street, or a whole street, contains chiefly, or

solely, shops appropriated to one particular trade, and is called the 'market' of that trade. Thus a part of the principal street of the city is called the market of the sellers of copper ware; another part is called the market of the jewellers," &c.—LANE'S *Modern Egyptians*, ii. 145.

Describing the market at Kano, in Africa, Major Denham writes: "Particular quarters are appropriated to distinct articles; the smaller wares being set out in booths in the middle, and cattle and other commodities being exposed for sale in the outskirts of the market-place: wood, dried grass, bean-market for provender, beans, Guinea corn, Indian corn, wheat, &c., are in one quarter; goats, sheep, asses, bullocks, horses, and camels, in another; earthenware and indigo in a third; vegetables and fruit of all descriptions in a fourth, and so on."—DENHAM'S *Travels*.

The streets were for the most part badly paved: it was only in very rare instances that fine pavement was found, as, for instance, in the main street of Antioch, which Herod paved with polished stone, and the streets of Jerusalem, which were paved in the time of Agrippa II. with white stone (Joseph. *Ant.* xvi. 5, § 3, xx. 9, § 7). Hence it is given as one of the great beauties of the heavenly Jerusalem that "the street of the city was pure gold, as it were transparent glass" (Rev. xxi. 21).

Occasionally, however, the streets were described after some peculiarity in their form or direction: thus we read in Acts ix. 11, of "the street which is called Straight," and which is still one of the great thoroughfares in Damascus. "This morning we went," says Maundrell, "to see the street called *Straight*. It is about half a mile in length, running from east to west through the city. It being narrow, and the houses jutting out in several places on both sides, you cannot have a clear prospect of its length and straightness."—*Journey*, p. 133.

Dr. Robinson also describes it:—"The principal street of the city extends from the eastern gate, in a tolerably straight direction, quite through the city to one of the western gates. It usually presents a busy scene of comers and goers, and of oriental commerce. This street has various names in different parts among the Muslim inhabitants; but the Christians regard it as 'the street which is called Straight' of the New Testament."—*Researches*, iii. 454.

Sometimes the streets of an Eastern town are built parallel to the course of a stream, and have avenues of trees or columns in them; and from this circumstance the imagery in the book of Revelation may be borrowed:—"He shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb. In the midst of the street of it (the city), and on either side of the river was the tree of life" (Rev. xxii. 1, 2).

Dr. Robinson states, with regard to the street called "Straight," at Damascus:—"It is reported and believed that a colonnade, or row of columns on each side, formerly ran along the whole extent of the street; and the remains of the columns are said to be still found within the adjacent houses."—*Researches*, iii. 455.

Among the important features of an Eastern town or village, may be reckoned the public well, which was not only the general resort of all who needed a supply of that essential article, water, but was also the centre to which the idlers of the place flocked for the sake of gossip or amusement. The wells are variously constructed, and in the absence of any particulars respecting them in the Bible, we must refer to the accounts of modern travellers.

"We encamped for the night (at Doulis), a considerable village placed upon a rock. While the servants were pitching the tents, we wandered through the place, and sitting down by the well, observed the women coming to draw water. The well is very deep, and the

mode of drawing up the water curious. A rope is attached by one end to a large bucket, made of skin, and let down over a pulley; while the other end is attached to a bullock, which is driven down the slope of the hill; the skin of water is thus hauled up to the top, where a man stands ready to empty it into the trough, from which women receive the water in earthenware jugs. To us this was a novel and amusing sight.”—*Narrative of a Mission to the Jews*, p. 111.

“At the entrance of the town (Khanounes), stands the chief object of interest, the public well, at which we drank large and refreshing draughts of delightful water. A camel turned the wheel, and the water was brought up in small earthen jars, which emptied themselves into a trough. The well is evidently the rendezvous for idlers, gazers and talkers, and as much a place of public resort as the market. Old and young, cattle and camels, were gathered thither. The coolness of the spot, and the prospect of meeting others, no doubt induces many to take their seat by the well’s side.”—*Narrative of a Mission of Inquiry to the Jews*, p. 98.

“We stood a little to observe the common manner of drawing water at the wells. A wheel is moved round by oxen and buffaloes, whose neck is yoked to a pole. Everywhere we saw the slow-pacing animal moving round, and heard the creaking of this clumsy apparatus.”—*Narrative of a Mission of Inquiry to the Jews*, pp. 51, 52.

“We came to a resting-place, . . . and our camels kneeled down beside a fine well, out of which the water is drawn by a large wheel. This resting at wells called vividly to mind many Scripture events. Jacob found Rachel, and Moses found Zipporah, at the well. It was by a well of water that Eliezer, Abraham’s servant, ‘made his camels to kneel down at the time of the evening;’ and many a time did we realize that scene.”

—*Narrative of a Mission of Inquiry to the Jews*, p. 80.

“On ascending the road which led up by the side of the village, we noticed a well at the foot of it, which was ascended to by steps, and its square brink of masonry supported by four arches. It appeared of considerable depth, from the length of the cord used for the bucket, and there was here a party of women drawing water. We met also females, to the number of forty or fifty, laden with pitchers on their heads and shoulders, going down to the well, and learned from them that it was the only source of supply for the town, as there was no water to be found within it.”—BUCKINGHAM’S *Travels*, i. 139, 140.



The wells outside the city-gate, at Beyroot, Mr. Paxton describes as walled up, with a large flat area over them, in the middle of which is a hole, large enough to let down a bucket. There is no pump or windlass, nor even a well-sweep; but a rope.—*Letters*, p. 9.



ROBBERS' CAVES.

CHAPTER VI.

CAVES AND ROCKS.

CAVES USED AS PLACES OF REFUGE.—JOSEPHUS'S DESCRIPTION.—
 CAVE OF ADULLAM.—CAVES OF ENGEDI.—CAVE OF HOREB.—
 SECURITY IN CASE OF EARTHQUAKE.—LIVING IN CAVES A
 SIGN OF DISTRESS.—HEATHEN RITES.—SITUATION OF CAVES.
 —PETRA.—EL-KHUZNEH.—HAUNTS OF BANDITTI.—SHEPHERDS
 IN CAVES.—CAVE TOMBS USED AS HABITATIONS.

IN addition to the regular habitations already described, there were places of occasional residence in Palestine and the neighbouring countries, such as natural or artificial caverns, and tombs. The limestone rocks of Palestine abound in caves, which were the resort of fugitives under every emergency. Thus, after the destruction of Sodom, Lot "dwelt in the mountain in

a cave" (Gen. xix. 30). The five kings whom Joshua defeated "fled and hid themselves in a cave at Makkedah" (Josh. x. 16). In the time of the Midianitish invasion, "the children of Israel made them the dens which are in the mountains, and caves, and strongholds" (Judg. vi. 2). Again, under the pressure of the Philistines "the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits" (1 Sam. xiii. 6). When Jezebel cut off the prophets of the Lord, Obadiah "took an hundred prophets and hid them by fifty in a cave, and fed them with bread and water" (1 Kings xviii. 4).

The remarkable adaptation of the caves or holes for purposes of concealment is nowhere more graphically described than by Josephus, in speaking of his own escape:—"He withdrew himself from the enemy when he was in the midst of them, and leaped into a certain deep pit, whereto there adjoined a large den at one side of it, which den could not be seen by those that were above ground; and here he met with forty persons of eminence, that had concealed themselves, and with provisions enough to satisfy them for not a few days. So in the daytime he hid himself from the enemy . . . and in the night-time he got up out of the den."—*Wars of the Jews*, iii. 8, § 1. And again in speaking of the massacre after the capture of Jerusalem, he says:—"The Romans slew some of them, some they carried captives, and others they made search for underground, and when they found where they were, they broke up the ground and slew all they met with. There were also found slain there above two thousand persons . . . and a great deal of treasure was found in the caverns" (vi. 9, § 4).

Some of the caves were known by special names, as the cave of Adullam, whither David took refuge from Saul on several occasions, and to which a band of four hundred men resorted (1 Sam. xxii. 1; xxiii. 14). The exact position of this place is not known, but it is sup-

posed to have been in the south of Judah, near a place now called *Deir Dubban*. The caves in this neighbourhood are very extraordinary. Dr. Robinson thus describes one, which was reported to be large enough to hold all the Pasha's troops:—"In the soft limestone or chalky road, which the soil here scarcely covers, are several irregular pits . . . some nearly square, and all about fifteen or twenty feet deep, with perpendicular sides . . . (in which) are doors, or low arched passages . . . leading into large excavations in the adjacent rock, in the form of tall domes, or bell-shaped apartments . . . the top of the dome usually terminates in a small circular opening at the surface of the ground above, admitting light into the cavern. These apartments are mostly in clusters, three or four together, communicating with each other. Around one pit . . . we found sixteen such apartments thus connected. . . . Some of them are ornamented with rows of small holes . . . like pigeon-holes, extending quite round the wall."—*Researches*, ii. 23.

In the same neighbourhood, at *Beib Jibrin*, he gives the following description of a series of immense excavations in an isolated hill, on which were remains of ancient buildings:—

"Lighting several candles, we entered by a narrow and difficult passage from a pit overgrown with briars, and found ourselves in a dark labyrinth of galleries and apartments, all cut from the solid rock, and occupying the bowels of the hill. . . . Several were entered by a door near the top, from which a staircase, cut in the same rock, wound down round the wall to the bottom. . . .

"We could discover (nothing) which might afford the slightest clue for unravelling the mystery in which the history and object of these remarkable excavations are enveloped." It appears, however, from history, that the Edomites spread themselves throughout the south of Judea after the Jewish exile; and as they

originally were dwellers in caverns, or under ground, Dr. Robinson suggests that possibly they brought with them into Judea their habits of life; and that they excavated for themselves these dwellings under ground in the soft limestone rock.—*Researches*, ii. 53, 69.

Another of David's resorts was Engedi, on the west side of the Dead Sea, and it was in one of the numerous caves in that district that Saul unwittingly came into close contact with David, as related in 1 Sam. xxiv. 2—8:—"Then Saul . . . went to seek David and his men upon the rocks of the wild goats. And he came to the sheep-cotes by the way, where was a cave; and Saul went in. . . . And David and his men remained in the sides of the cave. . . . But Saul rose up out of the cave, and went on his way. David also arose afterward, and went out of the cave, and cried after Saul, saying, My Lord the king."

The district is thus described by Dr. Robinson:—"We were now in the wilderness of Engedi, where David and his men lived among the rocks of the wild goats, and where the former cut off the skirts of Saul's robe in a cave. The whole scene is drawn to the life. On all sides the country is full of caverns, which might then serve as lurking-places for David and his men, as they do for outlaws at the present day."—*Researches*, i. 500.

The cave of Horeb was the scene of Elijah's awful interview. "He went unto Horeb the mount of God. And he came thither into a cave (or more correctly *the* cave, implying that it was one well known), and lodged there . . . and he wrapped his face in his mantle, and went out, and stood in the entering in of the cave" (1 Kings xix. 9, 13). The traditional scene of this event on *Jebel Musa* is marked by a chapel in which "the monks show near the altar a hole just large enough for a man's body, which they say is the cave where the prophet dwelt in Horeb."—ROBINSON'S *Researches*, i. 103.

But war was not the only terror which drove people to such abiding places. The earthquake, which rendered every other habitation insecure, left the cave still a safe asylum. Hence Zechariah (xiv. 5) predicts:—"Ye shall flee to the valley of the mountains . . . yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah, king of Judah:" and hence, also, Isaiah in that fine passage where he likens the approach of Jehovah to an earthquake, says:—"Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty . . . and they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of His majesty, when He ariseth to shake terribly the earth. . . . In that day a man shall cast his idols . . . to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the rugged rocks" (ii. 10, 19—21). Hence also, we read in Rev. vi. 15—17, that after the earthquake, which attended the opening of the sixth seal:—"The kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman and every free man hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come, and who shall be able to stand?"

From the nature of the circumstances which led men to take up their dwelling among the rocks, it became a sign of distress, and hence it is said of the oppressed:—"They are wet with the showers of the mountains, and embrace the rock for want of a shelter" (Job xxiv. 8); and again:—"They were driven forth from among men . . . to dwell in the cliffs of the valleys, in caves of the earth, and in the rocks" (Job xxx. 6). The same idea is conveyed in St. Paul's account of the sufferings of the saints: "They wan-

dered in deserts, and in mountains, and in dens and caves of the earth" (Heb. xi. 38).

Caves were also selected as the scenes of heathenish rites, and particularly of the inhuman worship of Moloch. To this Isaiah refers, when he speaks of the idolaters, as "slaying the children in the valleys under the cliffs of the rocks" (lvii. 5).

The caves to which reference is made in the above passages were frequently situated in very inaccessible situations, either in the face of cliffs or on great heights. Hence one who takes up his abode there is compared to "the dove that maketh her nest in the sides of the hole's mouth" (Jer. xlviii. 28); and one who was unapproachable is thus addressed:—"O my dove! that art in the clefts of the rock, in the *shelter of the precipice*;" for this is the meaning of the words rendered in our version "in the secret places of the stairs" (Cant. ii. 14). The security of such an abode was of course very great, and therefore David's prayers:—"Be Thou to me for a rock of habitation, whereunto I may continually resort: Thou hast given commandment to save me; for Thou art my rock and my fortress" (Ps. lxxi. 3, see margin): and Isaiah describes the security of the righteous man in the following terms:—"He shall dwell on high: his place of defence shall be the munitions of rocks" (Is. xxxiii. 16): and, lastly, Jeremiah employs a similar image to describe the false security of the Edomites:—"Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the highest of the hill; though thou shouldest make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord" (Jer. xlix. 16).

Perhaps in the passage last quoted, there may be a reference to that remarkable city of the Edomites, which was actually hewn out of the rock, and was hence named by the Hebrews, Sela, *i. e.* "the rock,"

and by the Greeks, Petra, which has the same meaning. We have undoubted reference to this place in Isaiah (xvi. 1):—"Send ye the lamb to the ruler of the land from Sela to the wilderness;" and again, in xlii. 11:—"Let the inhabitants of the rock sing, let them shout from the top of the mountains." In the historical books of the old Testament it is "the cliffs which Amaziah took by war," and whence the children of Judah cast down the ten thousand captives, so that "they were all broken into pieces" (2 Kings xiv. 7; 2 Chron. xxv. 12). This town and the surrounding mountains were occupied by the old race of the Horites (noticed in Gen. xiv. 6, and Deut. ii. 12, 22), whose very name implies that they were "dwellers in caves." The description of the position of this remarkable town does not fall within the scope of the present work. The excavations were applied to three sorts of buildings—temples, tombs, and dwellings. As an example of the former, we give some extracts describing the beautiful temple called "*El-Khûzneh*."

"The name *El-Khûzneh*, given by the Arabs to this edifice, signifies 'the treasure;' which they ascribe to Pharaoh, and supposed to be contained in the urn crowning the summit of its ornamental front, a hundred feet or more above the ground." "Hence, whenever they pass through the ravine, they stop for a moment, charge their guns, aim at the urn, and endeavour by firing at it to break off some fragments with a view to demolish it altogether, and get at the treasure which it is supposed to contain. The urn, however, resists all their attacks, and when they have discharged their pieces in vain, they go away murmuring at the giant king who had the cunning to place his treasure at a distance of a hundred and twenty feet above their heads."

The "*Khûzneh*" is cut in the rock, and bears at the present day a freshness and beauty as great as when it first was chiselled by the hand of the skilful workmen

of Petra. Dr. Robinson remarks, "I had seen various engravings of it, and read all the descriptions; but this was one of the rare instances where the truth of the reality surpasses the ideal anticipation. It is, indeed,



THE EXTERIOR OF EL-KHUZNEH.

most exquisitely beautiful; and nothing I had seen of architectural effect in Rome, or Thebes, or even Athens, comes up to it in the first impression. . . . Its position as a portion of the lofty mass of coloured rock . . . its wonderful state of preservation, the glow and tint of the stone, and the wild scenery around—all are unique, and combine into a power of association and impression, which takes complete possession of the mind. . . . I was perfectly fascinated with this splendid work of ancient art in this wild spot. There it stands, as it has stood for ages, in beauty and loneliness, the generations which admired and rejoiced over it of old

have passed away ; the wild Arab, as he wanders by, regards it with stupid indifference. Its rich, roseate tints, as I bade it farewell, were lighted up and gilded by the mellow beams of the morning sun ; and I turned away from it at length with an impression which will be effaced only at death.”—*Researches*, ii. 132. LABORDE, p. 176.



INTERIOR OF EL-KHUZNEH.

Caves were also used as the resort of banditti, who thus secured an almost impregnable retreat. Josephus narrates the capture of some robbers who dwelt near Arbela in Galilee, and whose cave has been identified with a spot called *Kul' at Ibn Maan*, which is thus described by Burckhardt :—" I visited a fortress in the

mountain (near Medjdel Magdala), of which I had heard much at Tabaria (Tiberias). It is called . . . the pigeon's castle, *on account of the vast quantity of wild pigeons that breed there.* . . . In the mountain are many natural caverns, which have been united together by passages cut in the rock, and enlarged, in order to render them more commodious for habitation: walls have also been built across the natural openings, so that no person could enter them except through the narrow communicating passages: and wherever the nature of the almost perpendicular cliff permitted it, small bastions were built to defend the entrance of the castle, which has been thus rendered almost impregnable. The perpendicular cliff forms its protection above; and the access from below is by a narrow path, so steep as not to allow of a horse mounting it. In the midst of the caverns several deep cisterns have been hewn. The whole might afford refuge to about six hundred men; but the walls are now much damaged. The place was probably the work of some powerful robber."—BURCKHARDT'S *Travels in Syria, &c.*, pp. 330, 331.

Josephus's narrative is as follows:—"Herod hasted away to the robbers that were in the caves, who overran a great part of the country, and did as great mischief to its inhabitants as a war itself could have done. He destroyed a great part of them, till those that remained were scattered beyond the river (Jordan), and Galilee was freed from the terrors it had been under, excepting from those that remained *and lay concealed in caves.* . . . Now these caves were in the precipices of craggy mountains, and could not be come at from any side, since they had only some winding pathways, very narrow, by which they got up to them; but the rock that lay on their front had beneath it valleys of a vast depth, and of an almost perpendicular declivity; inso-much that the king was doubtful for a long time what to do, by reason of a kind of impossibility there was of

attacking the place. Yet did he at length make use of a contrivance that was subject to the utmost hazard; for he let down the most hardy of his men in chests, and set them at the mouths of the dens. Now these men slew the robbers and their families; and when they made resistance, they sent in fire upon them. And as Herod was desirous of saving some of them, he had a proclamation made that they should come and deliver themselves up to him, but not one of them came willingly to him; and of those that were compelled to come, many preferred death to captivity. And here a certain old man, the father of seven children, whose children, together with their mother, desired him to give them leave to go out, slew them after the following manner: he ordered every one of them to go out, while he stood himself at the cave's mouth, and slew that son of his perpetually who went out. Herod was near enough to see this sight, and his bowels of compassion were moved at it, and he stretched out his right hand to the old man and besought him to spare his children: yet did he not relent at all upon what he said, but . . . slew his wife as well as his children; and when he had thrown their dead bodies down the precipice, he at last threw himself down after them. By this means Herod subdued these caves, and the robbers that were in them."—WHISTON'S *Josephus*, iii. 293—295.

Lastly, we may notice the extensive use made of caverns by shepherds, while tending their flocks in remote places. Mr. Stephens mentions having come, on his road to Gaza, to a Bedouin encampment in one of the "most singular and interesting spots" he had ever seen. "We were climbing," he writes, "up the side of a mountain, and saw on a little point on the very summit the figure of an Arab, kneeling in evening prayer. He had finished his devotions, and was sitting on the rock when we approached, and found that he had literally been praying on his house-top, for his habita-

tion was in the rock beneath. Like almost every old man one meets in the East, he looked exactly the patriarch of the imagination, and precisely as we would paint Abraham, Isaac, or Jacob. He rose as we approached, and gave us the usual Bedouin invitation to stop and pass the night with him; and leading us a few paces to the brink of the mountain, he showed us in the valley below, the village of his tribe.

“The valley began at the foot of the elevation on which we stood, and lay between ranges of broken and overhanging rocks, a smooth and beautiful table of green, for perhaps a quarter of a mile, and beyond that distance broke off and expanded into an extensive meadow. The whole of this valley, down to the meadow, was filled with flocks of sheep and goats; and, for the first time since I left the banks of the Nile, I saw a herd of cows. . . . But where were the dwellings of the pastors, the tents in which dwelt the shepherds of these flocks and herds? In Egypt I had seen the Arabs living in tombs, and among the ruins of temples; in the desert I had seen them dwelling in tents; but I had never yet seen them making their habitations in the rude crevices of the rocks. Such, however, were their habitations here. The rocks in many places were overhanging; in others there were chasms or fissures; and wherever there was anything that could afford a partial protection from the weather on one side, a low, rough, circular wall of stone was built in front of it, and formed the abode of a large family. Within the small enclosure in front, the women were sitting winnowing or grinding grain, or rather pounding and rubbing it between two stones, in the same primitive manner practised of old, in the days of the patriarchs. We descended and pitched our tents in the middle of the valley. The habitations in the crevices of the rock, bad as they would be considered anywhere else, I found much more comfortable than most of the huts of the Egyptians on the banks of the Nile,

or the rude tents of the Bedouins. It was not sheer poverty that drove these shepherds to take shelter in the rocks; for they were a tribe more than three hundred strong, and had flocks and herds such as are seldom seen among the Bedouins; and they were far better clad, and had the appearance of being better fed than my companions."—STEPHEN'S *Incidents of Travel*, ii. 127—132.

"Anab* is still inhabited by about one hundred persons, . . . (who) all live in grottoes or caves excavated in the rock. . . . (They) are undoubtedly of very high antiquity. . . . Their present possessors . . . are chiefly shepherds, whose flocks browse on the steep sides of the hills near them, and who, in the severe nights of winter, take shelter in the caves with their attendants. Some of the inhabitants of the caves are, however, cultivators of the earth, and till and plant such detached plots and patches of the soil among the least steep parts of the ascent, as may be most favourable for the fruits or grain. The grottoes themselves are all hewn out by the hand of man, and are not natural caverns; but from their great antiquity, and the manner in which they were originally executed, they had a very rude appearance. Nevertheless, the persons who occupy them fortunately deem them far superior to buildings of masonry, and consider themselves better off than those who live in tents or houses, so that they envy not the dwellers in camps or cities. They are certainly more durable and less likely to need repair than either; and, with the exception of a chimney, or some aperture to give an outlet to the smoke (a defect existing in all the buildings of these parts), they are very comfortable retreats, being dryer and more completely sheltered from wind and rain than either house or tent, besides being warmer in winter and cooler in summer than any other kind of dwelling-place that could be adopted."—BUCKINGHAM'S *Arab Tribes*, pp. 61—63.

* A city east of Jordan.

Captains Irby and Mangles, when travelling round the Dead Sea, found "many artificial caves in a large range of perpendicular cliff. . . . Some of these were in the form of regular stables, in which feeding-troughs still remain, sufficient for thirty or forty horses, with holes in the live rock for the head-fastenings. Some of the caves are chambers and small sleeping apartments, probably for servants and attendants. There are two rows of these chambers: the upper one has a sort of projecting balcony across the front of the chambers. There is one large hall finely proportioned, with some Hebrew characters inscribed over the doorway; the whole is approached by a sort of causeway."—*Travels*, pp. 473, 474.

"The caverns in the country towards Damascus (were) always dwellings, (and) are very capacious, affording shelter to both the inhabitants and their flocks." —ROBINSON'S *Researches*, ii. 141, note.

"As the sun rose, we heard the bleating of flocks, and the crowing of cocks, as if from a village. On inquiring, we were told that there was none; but a company of peasants were living there in caves, pasturing their flocks. In summer, it was said, a large portion of the peasantry leave their villages, and dwell in caves or ruins, in order to be nearer to their flocks and fields." —ROBINSON'S *Researches*, i. 212.

We shall have hereafter to notice, that artificial or natural caves were applied to the purposes of burial. After they had been so applied they were still used as dwelling-places. We have an instance of this in the demoniac whom our Lord healed on the eastern shore of the lake of Galilee:—"When He was come out of the ship, immediately there met Him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; . . . And always, night and day, he was in the mountains, and in the tombs, crying and cutting himself with stones" (Mark v. 2, 3, 5). The same places were in Isaiah's time the resort of those who

sought after idols and adopted heathenish practices :—
“ which remain among the graves, and lodge in the monuments ” (Is. lxxv. 4).

The custom of dwelling in old sepulchres is still common both in Palestine and in Egypt. The place in which the demoniac found an abode is thus described :—“ We arrived before sunset at Om Keis (the ancient Gadara, on the south-east side of the lake of Tiberias). We were very kindly received by the sheikh of the natives who inhabit the ancient sepulchres. The tomb we lodged in was capable of containing between twenty and thirty people ; it was of an oblong form, and the cattle, &c., occupied one end, while the proprietor and his family lodged in the other : it was near this spot that the people lived in the tombs during the time of our Saviour. . . . The sepulchres, which are all under ground, and hewn out of the live rock, and the doors, which are very massy, are cut out of immense blocks of stone. Some of these are now standing, and actually working on their hinges, and used by the natives : of course the hinge is nothing but a part of the stone left projecting at each end, and let into a socket cut in the rock ; the faces of the doors were cut in the shape of panels.”—IRBY and MANGLES, pp. 297, 298.

Of Egypt we are told that—“ The people of Gournou live in the entrance of such (mummy) caves as have already been opened, and, by making partitions with earthen walls, they form habitations for themselves, as well as for their cows, camels, buffaloes, sheep, goats, dogs, &c. . . . Though they have at their disposal a great quantity of all sorts of bricks, which abound in every part of Gournou, from the surrounding tombs, they have never built a single house. . . . Their dwelling is generally in the passages between the first and second entrance into a tomb. The walls and the roof are as black as any chimney. The inner door is closed up with mud, except

a small aperture sufficient for a man to crawl through. Within this place the sheep are kept at night; . . . over the doorway there are always some half-broken Egyptian figures, and the two foxes, the usual guardians of burial-places. A small lamp, kept



alive by fat from the sheep, or rancid oil, is placed in a niche in the wall, and a mat is spread on the ground; and this formed the grand divan wherever I was. There the people assembled round me, their conversation turning wholly on antiquities. Such a one had found such a thing, and another had discovered a tomb . . . I was sure of a supper of milk and bread served in a wooden bowl; but, whenever they supposed that I should stay all night, they always killed a couple of fowls for me, which were baked in a small oven heated with pieces of mummy-cases, and sometimes with the bones and rags of the mummies themselves. It is no uncommon

thing to sit down near fragments of bones : hands, feet, or skulls are often in the way ; for these people are so accustomed to be among the mummies that they think no more of sitting on them than on the skins of their dead calves. I also became indifferent about them at last, and would have slept in a mummy-pit as readily as out of it."—BELZONI'S *Travels*, pp. 158, 159, 181, 182



CHAPTER VII.

SEPULCHRES.

HOUSES OF THE DEAD.—ROCK SEPULCHRES AT JERUSALEM.—
TOMBS OF THE KINGS.—ROCK TOMBS IN ASIA MINOR, IN
EGYPT, AND AT PETRA.—ELEVATED SEPULCHRES.—RACHEL'S
TOMB.—TOMBS OF THE PROPHETS.—WHITED SEPULCHRES.—
CEMETERIES OUTSIDE TOWNS.

FROM the habitations of the living we pass on to those of the dead : for these too were *houses*, and differed from the houses of the living to a far less degree

than do our burial-places. Sometimes indeed the graves are called houses, as in the following passages : —“ Samuel died : and all the Israelites were gathered together, and lamented him, and buried him *in his house* at Ramah ” (1 Sam. xxv. 1) ; “ So Benaiah, the son of Jehoiada, went up and fell on him (Joab) and slew him ; and he was buried in *his own house* in the wilderness ” (1 Kings ii. 34) ; “ How should I have lain still . . . with princes that had gold, who filled *their houses* (*i. e.* their mausoleums) with silver ” (Job iii. 13, 15) ; “ I know that thou wilt bring me to death, and to the *house* appointed for all living ” (Job xxx. 23) . “ Thou shalt be brought down to hell, to the sides of the pit. . . . All the kings of the nations, even all of them, lie in glory, every one in *his own house* ” (Is. xiv. 15, 18). That sepulchres might be, and actually were, used as the dwelling-places of the living, has been already noticed in the foregoing chapter.

The following passage illustrates the above remarks : —“ While walking out one evening, a few fields’ distance from Deir el Kamr (on Mount Lebanon), with the son of my host, to see a detached garden belonging to his father, he pointed out to me a small solid stone building, apparently a house, very solemnly adding, ‘ The sepulchre of our family.’ It had neither door nor window. He then directed my attention to a considerable number of similar buildings, at a distance, which to the eye are exactly like houses, but which are, in fact, family mansions for the dead. They have a most melancholy appearance, which made him shudder as he explained their use. They seem, by their dead walls, which must be opened at each several interment of the members of a family, to say, ‘ This is an unkindly house, to which visitors do not willingly throng—but one by one they will be forced to enter ; and none who enter come out again.’ Perhaps this custom, which prevails particularly at Deir el Kamr, and in the lonely neighbouring parts of the

mountain, may have been of great antiquity, and may serve to explain some Scripture phrases. The prophet Samuel was buried *in his house* at Ramah—it would be hardly in his dwelling-house. Joab was buried in his *own house in the wilderness*. This is the *house appointed for all living*.”—JOWETT’S *Researches*.

The sepulchres of the Jews were of two sorts—excavations in rocks, whether natural or artificial, and erections of stone above the surface of the ground. Of the former sort we have several notices in the Bible. Such, for instance, was the burial-place which Abraham purchased:—“Abraham communed with them (the children of Heth) saying, . . . Entreat for me to Ephron the son of Zohar, that he may give me the cave of Machpelah . . . which is in the end of his field. . . . And . . . Abraham buried Sarah his wife in the cave” (Gen. xxiii. 8, 9, 19). Such also was the sepulchre wherein Joshua buried the five kings:—“Joshua commanded, and they took them down off the trees, and cast them into the cave wherein they had been hid, and laid great stones in the cave’s mouth” (Josh. x. 27). The majority of the rock sepulchres were, however, of artificial construction, viz., chambers hewn out of the face of the cliff. Such was Asa’s sepulchre:—“They buried him in his own sepulchres, which he had *digged* (see margin) for himself in the city of David” (2 Chron. xvi. 14). Such too was the sepulchre in which our blessed Lord’s body was laid:—“When Joseph had taken the body, . . . he laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre” (Matt. xxvii. 59, 60). The grave of Lazarus was of a similar character, but it is uncertain whether it was of natural or artifiical formation:—“It was a cave, and a stone lay upon it” (John xi. 38). Such burial-places were frequently on a level with the surrounding ground, and therefore a person might be said to “go into” or “come forth from” a sepulchre. Thus

we read :—"All that are in the graves shall hear His voice and shall *come forth*" (John v. 28, 29); "Jesus cried with a loud voice, Lazarus, *come forth*. And he that was dead *came forth*" (John xi. 43, 44); "Then cometh Simon Peter . . . and *went into the sepulchre*" (John xx. 6). Sometimes, the sepulchres were highly



TOMBS AROUND JERUSALEM.

elevated, and this was the case with those of the wealthy: hence Isaiah asks:—What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock" (Is. xxii. 16). These cave sepul-

chres were generally of such size as to admit of many persons being buried in them.

Such sepulchres as we have been describing are still very common in the environs of Eastern towns. They are remarkably numerous in the valleys about Jerusalem; and some of them have been supposed, though without good reason, to be the tombs of the kings of Judah, others the tombs of the prophets. These sepulchres are thus described by modern travellers:—



VALLEY OF JEHOSEPHAT.

“The numerous sepulchres which skirt the valleys on the north, east, and south of Jerusalem, exhibit for the most part one general mode of construction. A door in the perpendicular face of the rock, usually small and without ornament, leads to one or more small chambers excavated from the rock, and commonly upon the same level with the door. Very rarely are

the chambers lower than the doors. The walls in general are plainly hewn; and there are occasionally, though not always, niches or resting-places for the dead bodies.

“Not far from the corner of the hill, near the valley of Jehoshaphat, we entered a sepulchre which was said to have been recently opened. The entrance was low, under the surface of the ground: an upright door, with a descent to it by steps. It led into an ante-room excavated in the rock, having an arched ceiling or dome, with doors in the three sides, opening into five or six side-chambers. In these are seen low sarcophagi, or rather hollow couches, left in the same rock along the sides; in which were still many bones and skulls, the relics of their former tenants.”—ROBINSON’S *Researches*, i. 352, 355.

Speaking of the Mount of Judgment, directly opposite Jerusalem, Mr. Carne writes: “The most interesting portion of this hill is where its rocks descend precipitously into the valley of Hinnom. All these rocks are hewn into sepulchres of various forms and sizes. No doubt they were the tombs of the ancient Jews, and are in general cut with considerable care and skill. They are often the resting-place of the benighted passenger. Some of them open into inner apartments, and are provided with small windows or apertures cut in the rock. There is none of the sadness or darkness of the tomb; but in many, so elevated and picturesque is the situation, that a traveller may pass hours here with a book in his hand while valley and hill are beneath and around him. Before the door of one large sepulchre stood a tree on the brink of the rock: the sun was going down on Olivet on the right, and the resting-place of the dead commanded a sweeter scene than any of the abodes of the living. Many of the tombs have flights of steps leading up to them.”—CARNE’S *Eastern Letters*, pp. 292, 293.

“The (so-called) tombs of the kings are about half

a mile from the wall of Jerusalem. In the midst of a hollow, rocky and adorned with a few trees, is the entrance; you then find a large apartment, above fifty feet long, at the side of which a low door (surmounted by a beautiful frieze) leads into a series of small chambers, in the walls of which are several deep recesses, of the size of the human body, hewn out of the rock. There are six or seven of these low and dark apartments, one or two of which are adorned with vine leaves and clusters of grapes. Many parts of the stone coffins, beautifully ornamented, are strewn on the floor; and it would seem that some hand of ravage had broken them to pieces, with the view of finding something valuable within. The sepulchres of the Judges, so called, are situated in a wild spot about two miles from the city. They bear much resemblance to those of the kings, but are not so handsome or spacious.”—CARNE’S *Letters*, p. 294.

The splendid sepulchre, which has so long borne the name of The Tombs of the Kings, is situated directly north of the Damascus Gate of Jerusalem, just on the eastern side of the great road to Nablus. The way leads to them through the olive-grove which now covers the level tract on this side of the city.

“It has been commonly referred to the ancient Jewish kings, on the supposition that some of them may have been here entombed. The sepulchres of David and his descendants, as we know, were upon Zion: they were called the sepulchres of the sons of David, and also the kings of Israel, and were still extant in the time of the apostles. Four of the Jewish kings, indeed, are said to have been brought into these sepulchres: but there is no evidence to show that they were buried out of the city, and least of all in this quarter.* Uzziah was buried *with his fathers*, but not within their sepulchres, he being a leper. Ahaz was buried within

* 1 Kings ii. 10; xi. 43, &c. 2 Kings xxi. 18, 26. 2 Chron. xxvi. 23; xxviii. 27; xxxii. 33. Acts i. 29.

the city, but not in the same sepulchres. Manasseh and Amon were buried in the garden of their own house, in the garden of Uzza, probably on Zion. . . . There seems little room to doubt that the sepulchre in question is really that of the celebrated Queen Helena, who embraced the Jewish religion, and lived for a time at Jerusalem, and whose tomb, prepared by herself in this neighbourhood, was famous of old."—See ROBINSON'S *Researches*, i. 361—364.

Such sepulchres are also found in Asia Minor, in Egypt and in Arabia, particularly at Petra:—When exploring the ruins of Suleiman, in Asia Minor, Mr. Arundell observes, "On the mountain side which rises steeply behind the houses are tombs without number. We went into several; (in one we) found above a dozen burial-places, and a communication on the right and left with other vaults. In one place the small square doorway, to enter which you must *more than stoop*, had been recently opened, and *the large stone* was still before the door; recalling instantly the recollection of Him, of whom the angel of the Lord, who had rolled away the stone and sat upon it, announced the glad tidings to the sorrowing women who came to embalm the body: 'Fear not ye—for I know that ye seek Jesus which was crucified. He is not here, for He is risen as He said. Come, see the place where the Lord lay.'"—*Discoveries in Asia Minor*, i. 88, 89.

At the village of Germe, in Asia Minor, about midway up a precipitous rock, "We saw a beautiful little building, apparently a mausoleum, in the most perfect preservation. It was a small square room . . . partly inserted into the rock, having a handsome doorway. We looked in vain for some inscription to inform us whose memory this beautiful edifice was intended to perpetuate. Nothing appeared upon the spot to convey the smallest information, and I was reminded of the prophet's appropriate words: 'What hast thou here, and whom hast thou here, that thou hast hewed thee

out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock?"*—ARUNDELL'S *Discoveries in Asia Minor*, ii. 60, 61.

The mummy-pits, or caves of Gournou, in Egypt, are amongst the most remarkable of ancient tombs. "Gournou is a tract of rocks, about two miles in length, at the foot of the Libyan mountains, on the west of Thebes, and was the burial-place of the great city of a hundred gates. Every part of these rocks is cut out by art, in the form of large and small chambers, each of which has its separate entrance. . . . I can truly say it is impossible to give any description sufficient to convey the smallest idea of those subterranean abodes; . . . there are no sepulchres in any part of the world like them; there are no excavations, or mines, that can be compared to these truly astonishing places; and no exact description can be given of their interior, owing to the difficulty of visiting these recesses. . . . A traveller is generally satisfied when he has seen the large hall, the gallery, the staircase, and as far as he can conveniently go. . . . Of some of these tombs many persons could not withstand the suffocating air; a vast quantity of dust rises, so fine that it enters the throat and nostrils, and chokes the nose and mouth: . . . this is not all; . . . the entry or passage where the bodies are is roughly cut in the rocks, and the falling of the sand from the upper part, or ceiling of the passages, causes it to be nearly filled up. In some places there is not more than a vacancy of a foot left, which you must contrive to pass through in a creeping posture like a snail, on pointed and keen stones that cut like glass. After getting through these passages, you generally find a more commodious place perhaps high enough to sit. But what a place of rest! surrounded by bodies, by heaps of mummies in every direction; . . . the blackness of the wall, the faint light

* Isaiah xxii. 16.

given by the candles or torches ; . . . the Arabs with the torches in their hands, naked and covered with dust, themselves resembling living mummies, . . . formed a scene that cannot be described. In such a situation I found myself several times, and often returned exhausted and fainting. . . . After the exertion of entering into such a place, through a passage of fifty, a hundred, . . . or perhaps six hundred yards, nearly overcome, I sought a resting-place, found one, and contrived to sit ; but when my weight bore on the body of an Egyptian, it crushed it like a band-box ; I naturally had recourse to my hands to sustain my weight, but they found no better support ; so that I sunk altogether among the broken mummies, with a crash of bones, rags, and wooden cases, which raised such a dust as kept me motionless for a quarter of an hour, waiting till it subsided again. Once I was conducted from such a place to another resembling it, through a passage of about twenty feet in length, and no wider than a body could be forced through. It was choked with mummies ; and I could not pass without putting my face in contact with that of some decayed Egyptian ; but, as the passage inclined downwards my own weight helped me on ; however, I could not avoid being covered with bones, legs, arms, and heads, rolling from above.”—BELZONI’s *Travels*, pp. 155—157.

“The sacred valley, named Beban el Malook, begins at Gournou, runs towards the south-west, and gradually turns due south. It contains the celebrated tombs of the kings of Egypt, and divides itself into two principal branches, one of which runs two miles farther to the westward, making five miles from the Nile to the extremity. The other, which contains most of the tombs, is separated from Gournou only by a high chain of rocks, which can be crossed from Thebes in less than an hour. The same rocks surround the sacred ground, which can be visited only by a single natural entrance, that is formed like a gateway, or by

the craggy paths across the mountains. The tombs are all cut out of the solid rock, which is of hard stone, as white as it is possible for stone to be. They consist, in general, of a long square passage which leads to a staircase, sometimes with a gallery at each side of it, and other chambers. Advancing further, we come to wider apartments, and other passages and stairs, and at last into a large hall, where the great sarcophagus lay, which contained the remains of the kings.”—BELZONI’S *Travels*, pp. 224, 225



The tombs of Petra are thus described by Dr. Robinson:—“Just before descending into it (Wady Musa) we had in a group of low whitish rocks on our right, the first important tomb in this quarter. It consists of a square court cut in the rock, with its eastern front built up in masonry; on the inner wall of the rock is a façade and a door leading to a chamber with niches, behind which is a smaller room. On each side of the court are low porticoes with Doric

columns. . . . Here (in the ravine) is the wonderful necropolis. . . . After passing the façades of several sepulchres, which anywhere else would be objects of great curiosity, my attention was arrested by three tombs on the right, which at once transported us back to the valley of Jehoshaphat. They are isolated masses of rock about fifteen or twenty feet square, which have been cut away from the adjacent cliffs of reddish sandstone, leaving a passage of several feet between them. In one of them, at the bottom, is a small sepulchral chamber with a low door. Another is ornamented with columns too much defaced to distinguish the order; but has apparently no entrance unless from above, like the tomb. A little further down upon the left, in the face of the cliffs, is a tomb with a front of six Ionic columns. Directly over this is another sepulchre, the front of which, above the door, bears as an ornament four slender pyramids sculptured in the same rock, producing a similar effect." Lower down the valley "the cliffs continue on both sides lofty and perpendicular. They are filled with innumerable tombs, in which the chambers are usually small, while the façades exhibit greater variety, and are sometimes large and magnificent. Burckhardt justly remarks, that there are probably "no two sepulchres in Wady Musa perfectly alike: on the contrary they vary greatly in size, shape, and embellishments. In some places these sepulchres are excavated one over the other: and the side of the mountain is so perpendicular, that it seems impossible to approach the uppermost. The most common form of the façades, in this part, is perhaps a truncated pyramid, with a pilaster on each side, and an ornamented portal in the middle. Some parts are plain; others again are ornamented with columns and friezes and pediments; all sculptured in relief upon the face of the rock."—*Researches*, ii. 129, 130, 133.

We now pass on to the second class of sepulchres

viz. : stone edifices raised above the level of the ground. Sometimes these assumed the form of a lofty pillar, as in the case of Rachel's tomb:—"Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave, that is the pillar of Rachel's grave unto this day" (Gen. xxxv. 19, 20). The building now called Rachel's tomb occupies



INTERIOR OF TOMB AT PETRA.

in all probability the site of the old pillar, but has no pretension to great antiquity. It "is merely an ordinary Muslim Wely, or tomb of a holy person; a small square building of stone with a dome, and within it a tomb in the ordinary Mohammedan form; the whole plastered over with mortar. Of course the building is not ancient; in the seventh century there

was here only a pyramid of stones." — ROBINSON'S *Researches*, i. 218. "The Muslims keep the tomb in order; and those of Bethlehem were formerly accustomed to bury around it" (i. 469).



TOMB OF RACHEL.

Our Lord refers to the custom of building tombs or monuments in honour of illustrious people, when He says to the Pharisees:—"Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them" (Luke xi. 47). We must not however suppose that the buildings now named after Absalom, Zacharias, and others, were really monuments erected after the death of these men: the style of their architecture shows that they were of a later date, probably at the time of, or shortly subsequent to, the Christian era.

All graves were regarded by the Jews as unclean, and communicated legal uncleanness to any one who came in contact with them. It was usual therefore to



SHEIK'S TOMB.

make them conspicuous by painting them white. Hence our Saviour's remarks:—"Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto *whited sepulchres*, which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness" (Matt. xxiii. 27). "Ye are as graves which *appear not* (*i. e.* are not made conspicuous), and the men that walk over them are not aware of them" (Luke xi. 44). For the same reason burial-places always lay outside the walls of towns, as implied in the narrative of the miracle at Nain:—"Now when He came nigh to the gate of the city, behold, there was a dead man *carried out*" (Luke vii. 12); and again in

the case of Lazarus :—“ Now Jesus was not yet come into the town ” (John xi. 30). Such was the position of the cemetery in which the idolaters were buried :—“ And as Josiah turned himself, he spied the sepulchres that were there in the mount ; and sent, and took the bones out of the sepulchres, and burned them. . . . Then he said, What title is that that I see ? And the men of the city told him, It is the sepulchre of the man of God, which came from Judah. . . . And he said, Let him alone ; let no man move his bones ” (2 Kings xxiii. 16—18) ; and such was also the portion of the potter’s field, which the chief priests purchased with the money given to Judas in order that they might bury strangers in it (Matt. xxvii. 7).

The same customs still prevail in oriental countries. Dr. Shaw thus describes the Moorish places of burial :—

“ If we except a few persons, who are buried within the precincts of some sanctuary, the rest are carried out at a small distance from their cities and villages, where a great extent of ground is allotted for that purpose. Each family has a particular portion of it, walled in like a garden, where the bones of their ancestors have remained undisturbed for many generations. For in these enclosures the graves are all distinct and separate, having each of them a stone placed upright, both at the head and feet, inscribed with the name of the person who lies interred there ; whilst the intermediate space is either planted with flowers, bordered round with stone, or paved all over with tiles. The graves of the principal citizens are further distinguished by some square chambers or cupolas that are built over them. Now as all these different sorts of tombs and sepulchres, with the very walls likewise of the enclosures, are constantly kept clean, whitewashed, and beautified, they continue to this day to be an excellent comment upon that expression of our Saviour, where He mentions the garnish-

ing of the sepulchres ; and again, where He compares the Scribes, Pharisees, and hypocrites, to whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and all uncleanness. For the space of two or three months after any person is interred, the female relations go once a week to weep over the grave."—Dr. SHAW's *Travels*, i. 395, 396.

When travelling from Asdoud, the ancient Ashdod, or Azotus, to Joppa, Captains Irby and Mangles saw, on a small eminence, "Sheikh Rubin's tomb, surrounded by a square wall, with some trees enclosed. There are in Syria and Egypt numbers of these tombs, which the Arabs erect to the memory of any man who they think has led a holy life ; for the title of Sheikh is not only given to their chiefs, but also to their saints. These tombs are generally placed in some conspicuous spot, frequently on the top of some mount. —The sepulchre consists of a small apartment, with a cupola over it, whitewashed externally ; within are deposited a mat, and a jar of water for the ablution of such as retire there for devotion."—*Travels*, pp. 183, 184

BOOK II.



FOOD AND CLOTHING.



WOMAN SELLING BREAD.

CHAPTER VIII

FOOD.

SIMPLE DIET OF THE ORIENTALS.—GREEN EARS OF CORN.—PARCHED CORN.—“DOUGH.”—CAKES BAKED ON THE COALS, OR ON HOT STONES.—CAKES BAKED IN A PAN OR FRYING-PAN.—THE OVEN OR TANDOOR.—FUEL USED IN OVEN.—UNLEAVENED BREAD.—BARLEY BREAD.—FINE FLOUR.—GRINDING AND BAKING.—THINGS EATEN WITH BREAD.

THE food of the Jews and the neighbouring natives was for the most part of a very simple character, and required a less studied preparation than we are accustomed to. Meat was comparatively seldom eaten by any except the wealthy: bread in various forms, or, what is yet simpler, preparations of corn, honey, milk, fish, and vegetables, formed the staple articles of diet.

In describing these we shall commence with the most simple and ordinary materials.

The green ears of corn were not unfrequently eaten in a raw state about the time of harvest. We have notices of this in the Levitical law :—"Ye shall eat neither bread, nor parched corn, nor *green ears*, until the selfsame day that ye have brought an offering unto your God" (Lev. xxiii. 14) : and permission is given to pluck the ears of corn with the hand in passing through a standing crop :—"When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand ; but thou shalt not move a sickle unto thy neighbour's standing corn" (Deut. xxiii. 25). We have an instance of this permission being exercised in our Lord's history :—"He went through the corn-fields on the Sabbath-day, and His disciples began, as they went, to pluck the ears of corn" (Mark ii. 23). The blame which the Pharisees attached to the conduct of the disciples was not the simple fact of plucking the ears, but doing it *on the Sabbath-day*. Another instance of green ears being produced as food is furnished us in 2 Kings iv. 42 :—"There came a man . . . and brought the man of God, bread of the first-fruits, twenty loaves of barley and full ears of corn in his garment."

The same custom prevails in Palestine in the present day. Travelling upon the Hebron road towards Carmel, Dr. Robinson writes—"The region around was the finest we had seen in the hill country of Judah. . . . The whole tract was almost covered with fine fields of wheat, belonging to persons in Hebron who rent the land of the government. Watchmen were stationed in various parts, to prevent cattle and flocks from trespassing upon the grain. The wheat was now ripening ; and we had here a beautiful illustration of Scripture. Our Arabs 'were an hungred,' and going into the fields, they 'plucked the ears of corn, and did eat, rubbing them in their hands.' On being questioned, they said

this was an old custom, and no one would speak against it ; they were supposed to be hungry, and it was allowed as a charity. We saw this afterwards in repeated instances.”—ROBINSON’S *Researches*, i. 492, 493.

More usually, however, the corn was roasted over a fire, in which state it was not only more palatable but would keep for a considerable time. We have already had notice of it under the terms “parched corn” in the passage quoted from Leviticus : in the history of Ruth it is the food of the labourers in the harvest-field :—“And she (Ruth) sat beside the reapers ; and he (Boaz) reached her parched corn, and she did eat” (Ruth ii. 14) : and in the history of David it is incidentally noticed as a suitable article for soldiers in the field or for others living away from any settled home :—“Jesse said unto David his son, take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren” (1 Sam. xvii. 17) : “Then Abigail made haste and took two hundred loaves and two bottles of wine, and five sheep ready dressed, and five measures of parched corn” (1 Sam. xxv. 18)

The following passages from modern writers fully illustrate this subject :—“In one field . . . nearly two hundred reapers and gleaners were at work ; the latter being nearly as numerous as the former. A few were taking their refreshment, and offered us some of their ‘parched corn.’ In the season of harvest, the grains of wheat, not yet fully dry and hard, are roasted in a pan, or on an iron plate, and constitute a very palatable article of food ; this is eaten along with bread, or instead of it. Indeed, the use of it is so common at this season among the labouring classes, that this parched wheat is sold in the markets. . . . The whole scene of the reapers and gleaners, and their ‘parched corn,’ gave us a lively representation of the story of Ruth, and the ancient harvest-home in the fields of Boaz.”—ROBINSON’S *Researches*, ii. 350.

“The durra is a species of millet or Indian corn ; it grows very rank and strong, bears a heavy crop, and is often roasted and eaten unground. One stalk sometimes furnishes a meal to a native.”—*Narrative of a Mission of Inquiry to the Jews*, p. 110.

“When the maize (or Indian corn) is nearly ripe, many ears of it are plucked, and toasted or baked, and eaten thus by the peasants” (in Egypt).—*LANE'S Modern Egyptians*, i. 251.

Zech. ix. 17.—“Parched corn they seemed to be particularly fond of. The natives of Palestine were so formerly. The prophet intimates this when he says, ‘Corn shall make the young men cheerful.’ The way our neighbours prepared it was simply this. They took a bundle green from the field, and held it over a blazing wood-fire, till it was quite black. They then rubbed it out with their hands into a dish, and ate it warm, and frequently they had little else for a meal,—at least in the early part of the day ; for their principal, or evening meal, was always more abundant, and eaten when it was nearly dark. The use of parched corn is now so common, that in summer it is regularly sold in the markets.”—*Bible in Palestine*, pp. 7, 8.

There was yet another preparation of corn, which is described in Leviticus ii. 14, as “corn beaten out of full ears.” This consisted of corn first bruised, then dried in the sun, as described in 2 Sam. xvii. 19 :—“The woman took and spread a covering over the well’s mouth, and spread ground corn thereon,” and finally made into a kind of dough by mixing it either with oil or water : it is noticed in the following passages :—“Ye shall offer up a cake of the first of your dough for an heave offering” (Num. xv. 20) ; “And that we should bring the first-fruits of our dough” (Neh. x. 37) ; “Ye shall also give unto the priest the first of your dough” (Ez. xliv. 30).

There were various methods of making bread, some

of which were particularly adapted to the nomadic or tent life. On a sudden emergency cakes were made without the use of an oven by placing them among the embers of the fire: so, when the three angels visited Abraham, the patriarch "hastened into the tent unto Sarah, and said, make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth" (Gen. xviii. 6): so again in the wilderness, Elijah "looked, and, behold, there was a cake baken on the coals" (1 Kings xix. 6): such were the "unleavened cakes" which the children of Israel baked "of the dough which they brought forth out of Egypt" (Ex. xii. 39): and such were the "cakes" noticed in 1 Kings xvii. 13, and Ez. iv. 12, from the last of which passages, compared with verse 15, we learn that it was not unusual to place the cakes between layers of dung, as being the fuel which produced the most equable heat.

We have numerous descriptions of this method of baking in the works of modern travellers:—"I found the villager's wife (at the village of Lachale in Syria) engaged in the operation of baking cakes. The fuel consisted of dried dung, laid upon the hearth, and withered branches of the vine, and the bread was spread out with the hands like a pancake. These are eaten new. Each cake was exceedingly thin, and when eaten was folded into a compass that admitted the whole to be put into the mouth at once."—RAE WILSON's *Travels*, ii. 156.

"The Arabians of the desert use a heated plate of iron, or a gridiron, in preparing their cakes, which are often as thin as wafers. When they have no gridiron, they roll their dough into balls, and put it either among live coals, or into a fire of camel's dung, where they cover it till it is penetrated by the heat. They then remove the ashes and eat the bread while it is scarcely dry, and still hot. In the towns, the Arabians have ovens like ours; their bread is of barley-meal, and of

the form and thickness of our pancakes; but they never give it enough of the fire.”—NIEBUHR’S *Arabia*, ii. 231, 232.

“While we rested, our Arabs took the opportunity of preparing a warm breakfast. They had brought along some flour, or rather meal, of wheat and barley, filled with chaff, of which they now kneaded a round flat cake of some thickness. This they threw into the ashes and coals of a fire they had kindled; and after due time, brought out a loaf of bread, as black on the outside as the coals themselves, and not much whiter within. After breaking it up small in a dish while still warm, they mixed with it some of the butter they had stolen, and thus made their meal. Such is the manner of life among these sons of the desert; though the butter was a luxury by no means common. On their journeys, coarse, black, unleavened bread is the Bedawy’s usual fare.”—ROBINSON’S *Researches*, ii. 117, 118.

Livingstone also describes a similar plan as in use among the South Africans:—“Having got the meal ground, the wife proceeds to make it into bread; an extempore oven is often constructed by scooping out a large hole in an anthill, and using a slab of stone for a door. Another plan is to make a good fire on a level piece of ground, and when the ground is thoroughly heated, place the dough in a small short-handled frying-pan, or simply on the hot ashes.”—*Travels*, p. 40.

A second method of baking differs but little from the one just described: it was effected by heating stones over a fire, and then placing the dough on the stones; in this case the cake required frequent turning to prevent its being only half baked; hence arose the comparison of that which is in an imperfect and indecisive state to “a cake that is not turned,” as applied by the prophet Hosca (vii. 8) to the people of Israel. This process is thus described:—“In the evening we received some sour milk, and warm thin

cake of durra* bread. This is baked on a flat stone, eighteen inches square, raised from the ground by a small stone at each corner, so as to admit a fire under it: and when it is at a certain degree of heat, the paste is laid on it, which being quite soft, or nearly liquid, spreads in a sheet all over the stone, and in one minute is firm enough to be turned, which is done with great dexterity without breaking it. As soon as one is baked, another is placed on the stone; and they are pretty good if eaten while hot, but when cold they are quite sour and disagreeable. They are generally eaten with sour milk; but, if allowed to get cold, they are broken to pieces, put into a bowl, and boiled lentils poured on them. This forms the general food of the country.”—BELZONI’S *Travels*, pp. 84, 85.

Burekhardt also mentions that the bread used at breakfast is frequently made “by spreading out in a circle a great number of small stones, over which a brisk fire is kindled; when the stones are sufficiently heated, the fire is removed, and the paste spread over the hot stones, and immediately covered with glowing ashes, and left until thoroughly baked.”—*Notes on the Bedouins, &c.*, i. 58.

A third method, also practised by the inhabitants of tents, is by the use of a pan: we have a few notices in the Bible of this:—“If thy oblation be a meat-offering baked in a pan, it shall be of fine flour, unleavened, mingled with oil” (Lev. ii. 5); “This is the offering of Aaron . . . the tenth part of an ephah of fine flour . . . in a pan it shall be made with oil; and when it is baken, thou shalt bring it in” (Lev. vi. 20, 21); “And all the meat offering . . . that is dressed in the pan shall be the priest’s” (Lev. vii. 9); “For the unleavened cakes, and for that which is baked in the pan” (1 Chron. xxiii. 29). Such was the method which Tamar adopted:—“She took flour and kneaded it, and

* This word is variously spelt; durra, doura, dour’ah, &c.

made cakes, and did bake the cakes. And she took a pan and poured them out before him" (2 Sam. xiii. 8). We have also notice of a "frying-pan," which was probably used in a similar way, though we do not know the precise difference between it and the pan: it is noticed in Lev. ii. 7:—"If thy oblation be a meat-offering, baken in the frying-pan, it shall be made of fine flour, with oil;" and again, in vii. 9:—"And all the meat-offering . . . that is dressed in the frying-pan . . . shall be the priest's."

The pan is still used by the Bedouins:—"In cities and villages where there are public ovens, the bread is usually leavened; but among the Bedouins, as soon as the dough is kneaded, it is made into thin cakes, either to be baked immediately upon the coals, or else in a *tajen*, which is a shallow earthen vessel, like a frying-pan."—See SHAW'S *Barbary*, i. 415, 416.

Lastly, there was the oven, noticed in Lev. ii. 4:—"If thou bring an oblation of a meat-offering, baken in the oven;" and which is referred to in other places of the Bible. From the accounts of modern travellers we gather the following description of two sorts of ovens, one of them being portable, the other fixed.

"In the court of one of the houses we examined the Arab oven, a rude and simple contrivance. It is made of clay, like their houses, quite dry and hard. The lower aperture is to admit the fire, a few cinders of charcoal, or some heated stones. Over the fire there is a floor of clay, where the dough is fired. The upper aperture is for putting in the dough when it has been kneaded and divided into cakes. The roof of the whole, surrounded by a parapet, affords a convenient place for the bread gradually to cool. The kneading-trough is a large wooden bowl."—*Narrative of a Mission to the Jews*, pp. 89, 99.

The oven used among the inhabitants of Mount Lebanon consists of a hole in the ground about the size of a large bottle, with a thick coat of plaster round

the side and on the bottom. It is very much in the shape of a large pot, a little bulging in the middle. A fire is made in the bottom of it, of small branches, and kept up until the sides are well heated : the flames are then suffered to go down, leaving the mass of coals in



the bottom. This is called the *tan-noor* : of the same kind is the *tandóor* of the Persians. They make "a circular hole in the earth, about three feet deep, and perhaps two in width at the top, and three at the bottom, with a flue entering it at the bottom to convey air to the fire. This hole is internally coated with clay, which soon hardens into tile. . . . The oven of the peasant serves also the important purpose of warming their houses in winter. To do this the more effectually it is converted into a *tandóor* by laying a flat stone, or a large earthen cover made for the purpose, upon the top, and placing over it a frame resembling a table, four or six feet square, and perhaps a foot high, and covering the whole with a large quilt that extends to the earth on the sides. The oven is heated only once a day for baking and cooking. But the hole in the roof being closed after the smoke passes out, and the

warmth retained in the oven in the manner I have described, a single fire is made to suffice for twenty-four hours. The whole family, or rather the household, consisting of three, four, or five generations, as the case may be, and commonly not less than twelve, fifteen, or more individuals, encompass the *tandóor* with their feet under their quilt, and at night spread their couches around it, and form a circle by placing their feet near the fire while their heads radiate from it; and thus they socially sleep." . . .

"The bread is drawn out into cakes from two to three feet long, eight or ten inches wide, and of scarcely the thickness of a common dining-plate. It assumes this shape almost in a moment by the wonderful tact of the matron, who simply tosses a piece of dough rapidly from hand to hand. Thus drawn out like a membrane, it is laid upon a cushion and stuck upon the side of the oven, where it attaches and crisps in a few seconds, and another, as quickly made ready, succeeds to the same place. Bread in the cities differs from this only in being made of flour more finely sifted, and in cakes perhaps twice as thick, which are baked on the bottom of larger ovens paved with pebbles. The thin bread soon dries, and may long be preserved: except in cases of journeys, however, it is usually baked every day, and eaten fresh, and the thicker species very soon becomes heavy and unpalatable. Bread is always leavened in Persia by a small piece of dough, preserved from day to day."—PERKINS'S *Residence in Persia*, pp. 156, 157.

"The modes of baking bread are different in different places of Arabia. . . . (In one place) the oven was simply an earthen pot glazed; and a fire of charcoal was kindled within it. When the oven was sufficiently heated, the cakes were laid against the sides of the pot, without removing the coals, and in a few moments the bread was taken up half-roasted, and was eaten hot."—NIEBUHR'S *Arabia*, ii. 231.

The oven was heated by burning inside it dry sticks and bits of grass, as implied in our Lord's words:—"Consider the lilies of the field, how they grow; they toil not, neither do they spin. . . . Wherefore, if God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith?" (Matt. vi. 28, 30).

In most parts of the East we are told that "wood is very rare; they are reduced, therefore, to the adoption of vegetable matters, twigs, leaves, and refuse. . . . In Persia, heath is the most common fuel. Dr. Russell says, they burn at Aleppo parings of fruit, and such like things. Rancroft says small twigs and straws, when they can have them. D'Arvieux mentions a fire of vine twigs."—CALMET.

"The Burmans use very little fuel, and this is of a light kind, often the *stalks of flowers*; reminding me of the remark of our Saviour, in Matt. vi. 30."—Rev. H. MALCOLM'S *Travels in South-Eastern Asia*.

Bread was of two kinds—leavened and unleavened. The cakes that we have already described as being made in haste were always unleavened. This is sometimes specified. When Lot entertained the angels, "he made them a feast, and did bake unleavened bread, and they did eat" (Gen. xix. 3). So also when Gideon was visited by an angel, "he went in, and made ready a kid and unleavened cakes of an ephah of flour" (Judg. vi. 19). Again, the witch of Endor "had a fat calf in the house, and she hasted and killed it, and took flour, and kneaded it, and did bake unleavened bread thereof" (1 Sam. xxviii. 24). And, lastly, the Israelites, as they departed from Egypt in haste, "took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders. . . . And they baked unleavened cakes of the dough . . . because they were thrust out of Egypt, and could not tarry" (Ex. xii. 34, 39). In commemoration of this, the Israelites were strictly prohibited from using any

leaven during the feast of the Passover:—"Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel" (Ex. xii. 15).

The nature and influence of leaven led to its being regarded as symbolic of certain ideas. Our Lord selects it as an image of the secret, subtle, and penetrating influence of doctrine, whether for good or for evil—for good, in that parable in which He compares the kingdom of heaven to "leaven, which a woman took, and hid in three measures of meal, till the whole was leavened" (Matt. xiii. 33); for evil, when He warns the disciples to "take heed and beware of the leaven of the Pharisees and of the Sadducees" (Matt. xvi. 6). St. Paul, on the other hand, having regard, partly to the institution of the Passover, and partly to the effect of leaven, as producing a partial decomposition, treats it as a symbol of sin:—"Purge out the old leaven that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (1 Cor. v. 7, 8).

The materials of which bread was made were various. The most inferior description was made of barley, and this was eaten only by the poor, or when famine prevailed: thus we read that, in the time of dearth, "a man came from Baal-shalisha, and brought the man of God bread of the first-fruits, twenty loaves of barley" (2 Kings iv. 42); and among the crowds of poor people who followed our Saviour into the wilderness, "there was a lad which had five barley loaves and two small fishes" (John vi. 9). The relative value of wheat and barley as articles of food is exhibited in Rev. vi. 6: "I heard a voice in the midst of the four beasts say, a

measure of wheat for a penny, and three measures of barley for a penny ;” and again in 2 Kings vii. 1 :—“ Thus saith the Lord, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel.”

The “fine meal” of which Sarah made her cakes, and the “fine flour” of which the sacred offerings were made, as described in passages already quoted, consisted of wheat flour, well sifted: the less fine sorts were described simply as “flour” or “meal.” The two are mentioned together in 1 Kings iv. 22 :—“ Solomon’s provision for one day was thirty measures of fine flour, and three score measures of meal,” the former being for the use of the king himself and his guests, the latter for his retainers. So again, in describing the favour which the Lord had shown to Jerusalem, the prophet Ezekiel says :—“ Thou didst eat fine flour, and honey, and oil ” (Ez. xvi. 13).

The duty of grinding the corn, and indeed of baking generally, devolved upon the females of the family, and upon the female slaves, where slaves were kept. Hence the deep degradation implied in the statement, —“ They took the young men to grind ” (Lam. v 13). Our Lord teaches us the general practice when He says : —“ Two women shall be grinding at the mill, the one shall be taken and the other left ” (Matt. xxiv. 41): and the menial nature of the service of grinding corn is forcibly portrayed in the following allusions :—“ All the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill ” (Ex. xi. 5); “ Come down and sit in the dust, O virgin daughter of Babylon, sit on the ground: there is no throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate. Take the millstones, and grind meal ” (Isaiah xlvii. 1, 2).

In the East corn is ground every morning at day-

break. The grinder usually sits down on the floor, and placing the mill on her lap, by means of the handle works the upper stone round with her right hand. Hence we read of the maid-servant who is behind the mill. There were other mills which required two women to work one of them: of whom one might be taken and the other left. "Most families grind their wheat and barley at home, having two portable grindstones for that purpose; the uppermost whereof is turned round by a small handle of wood or iron, that is placed in the rim. When this stone is large, or expedition is required, then a second person is called in to assist; and . . . it is usual for the women alone to be concerned in this employment, who seat themselves over against each other, with the millstones between them."—SHAW'S *Barbary*, i. 416.

"It is difficult on looking at two persons so engaged, to conceive a situation in which it would be less easy to remove the one without interfering with the other. A whole quarto of commentaries on the above verse (Matt. xxiv. 41) could not have impressed my mind with a tenth part of the conviction which flashed upon me when I first saw two women actually 'grinding at the mill;' all unconscious of the cause of my admiration, and as yet ignorant, alas! of the sublime lessons to enforce and explain which their humble task was referred to."—See CAPTAIN BASIL HALL'S *Fragments of Voyages and Travels*, iii. 25, 26.

Occasionally, various substances were mingled in the composition of the bread, as described in Ezekiel iv. 9:—"Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make the bread thereof;" but this was only done under the pressure of extreme want.

Bread was seldom eaten by itself; something was required to give a relish to it. It was not unusual to dip it into the "vinegar" or sour wine, which was the usual beverage of the working classes of Palestine:

so Boaz invited Ruth :—" Come thou hither, and eat of the bread, and dip thy morsel in the vinegar " (Ruth ii. 14) ; or, it might be dipped into the gravy, which was served up along with meat, as was the " sop " which Jesus dipped and gave to Judas Iscariot (John xiii. 26) ; or, again, it was eaten with fish :—" As soon as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread " (John xxi. 9). But under all circumstances bread appears to have been the substantial food of the Jews, and is hence well described as the " staff of bread," any scarcity of it being regarded in the light of a Divine visitation :—" When I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight ; and ye shall eat, and not be satisfied " (Lev. xxvi. 26).

CHAPTER IX.

FOOD—*continued.*

MILK.—LEBEN, OR SOUR MILK.—BUTTER.—CHEESE.—BUTTER AND HONEY.—NATURAL HONEY.—ARTIFICIAL HONEY.—VEGETABLES.—LENTILES.—EGYPTIAN VEGETABLES.—HUSKS.—MALLOWS, &c. — FRUIT. — FIGS. — SYCAMORES. — GRAPES. — RAISINS. — GRAPE CAKES. — MEAT. — COOKING. — FISH. — LOCUSTS. — WATER SOLD.—FETCHING WATER THE BUSINESS OF WOMEN.—WINE.—STRONG DRINK.—MIXED WINE.—VINEGAR.

MILK is far more extensively used by the orientals as an article of substantial diet than by ourselves. This arises partly from the circumstance that flocks and herds are the chief support of the wandering pastors, and partly from the refreshing character of the draught itself. It was and still is to be found in every tent, and is offered freely to all comers. Abraham “took butter and milk, and the calf which he had dressed, and set it before them” (Gen. xviii. 8). Sisera, coming wearied to the tent of Heber, the Kenite, “asked water, and she (Jael) gave him milk; she brought forth butter in a lordly dish” (Judg. v. 25). We must here observe that the “butter” which Jael offered to Sisera was a peculiar preparation of milk, more resembling our *butter-milk* than anything else: it is called “leben,” and is still extensively used in the East, having the valuable quality of being capable of preservation. In many passages, besides the one just quoted, it is necessary to understand by the term “butter” this kind of milk; as in Deut. xxxii. 14; “Butter of kine and milk of sheep,” where the milk of cows is contrasted with that of sheep; in Job xx. 17: —“He shall not see . . . the brooks of honey and

butter;" and, again, in xxix. 6:—"I washed my steps with butter." Both these substances, milk and *leben*, are kept in leathern bottles, as described in Judg. iv. 19:—"She opened a bottle of milk, and gave him drink."

The following extracts are selected out of many which describe the use of milk among the Easterns:—"Before leaving the poor villagers, we partook of the first-fruits of the land in the shape of fine ripe apricots, and drank a little of a kind of sour milk, which is very cooling and pleasant when well prepared. It was this which Jael gave to Sisera. 'She brought forth butter in a lordly dish;' the word in the original being the same as that now applied by the Arabs to this simple beverage. It is made by putting milk into an earthen jar, and letting it stand for a day. The taste is not unlike that of buttermilk; cool, and most refreshing to a weary man oppressed with heat. The Arabs say, 'it makes a sick man well!'"—*Narrative of a Mission of Inquiry to the Jews*, p. 110.

"The sheep and goats are milked by the women every morning before daybreak; the milk is shaken for about two hours in skins, and thus becomes butter; and the buttermilk constitutes the chief drink of the Arabs, and is much used in their dishes; it is generally called *leben* . . ."—BURCKHARDT'S *Notes*, i. 240.

"We came in a few minutes to the encampment of Sheikh Mustafa. . . . Here a large bowl of *leben* (soured milk) was already prepared for our breakfast; but as we were neither hungry nor thirsty, we left it to our attendants, by whom it was greedily devoured."—ROBINSON'S *Researches*, i. 571.

"Before going with us, it seems the hospitable old sheikh had given orders to prepare a breakfast for us; and, on our return, the women announced that the bread was baked, and the meal would be ready in a few minutes. Although anxious to get on, we waited for some time; but as we saw no end to the delay, :

at length mounted and moved off. The sheikh now came running with his bosom full of bread, which he distributed among our muleteers; assuring us that the *semen* (melted butter) and *leben* (soured milk) were already poured upon the bread in a bowl for breakfast. —ROBINSON, ii. 70.

It appears uncertain whether the substance which we should describe as butter was known to the Hebrews; and the same may be said of cheese. The former is indeed apparently noticed in Prov. xxx. 33:—"Surely the churning of the milk bringeth forth butter . . . so the forcing of wrath bringeth forth strife:" but it is uncertain whether the word rendered "churning" does not rather signify *pressure*, in which case the words would refer to cheese rather than butter. Cheese appears in the following passages in our version:—"And Jesse said unto David . . . Run to the camp to thy brethren, and carry these ten cheeses unto the captain of their thousands" (1 Sam. xvii. 17, 18): "Barzillai the Gileadite brought . . . honey, and butter, and sheep, and cheese of kine, for David, and for the people that were with him" (2 Sam. xvii. 27—29); "Hast thou not poured me out as milk, and curdled me like cheese?" (Job x. 10). It is again doubtful whether the Hebrew terms here used really mean cheese, or not rather dried buttermilk.

The Bedouins are extremely fond of butter, and take it chiefly in a melted state. The following passages describe its manufacture and use:—"The goats' or sheep's milk (for camels' milk is never used for this purpose) is put into a large copper pan, over a slow fire, and a little sour milk, or a small piece of the dried entrails of a young lamb, thrown in with it. The milk then separates, and is put into the goatskin, which is tied to one of the tent-poles, and for one or two hours constantly moved backwards and forwards; the buttery substance then coagulates, the water is squeezed out, and the butter put into another skin; if after two days

they have collected a certain quantity of butter, they again place it over the fire, throw a handful of dried wheat into it, and leave it to boil, taking care to skim it. After having boiled for some time, the wheat precipitates all the foreign substances, and the butter remains quite clear at the top of the copper pan. The buttermilk is once more drained through a bag of camels' hair, and whatever remains in it of a butter-like substance is left to dry in the sun, and then eaten."—See BURCKHARDT'S *Notes on the Bedouins*, &c., i. 59, 60.

"The milk is placed in a goat's skin, which is filled as full as possible, and then tied at the mouth; after which it is rolled or shaken on the ground by a woman who sits before it; this operation continuing for several hours on each skin, till the butter is formed from the milk, when the bag or skin is untied, and the two parts separated from each other."—BUCKINGHAM'S *Arab Tribes*, p. 288.

"Sometimes we had melted butter, and bread baked on an iron plate in the form of a pancake to dip in it. The staple of the Arab's food, however, is (sour) milk and bread. The milk was usually presented in a wooden bowl, and the liquid butter in an earthenware dish. The party being seated round, dipped their bread in, endeavouring to make it imbibe as much as possible. The Arabs were very expert at this, pinching the thin cake in such a form as to make a sort of spoon of it."—IRBY and MANGLES, pp. 481, 482.

Sometimes butter and honey are eaten together, as implied in the words of Isaiah vii. 15 :—"Butter and honey shall he eat, that he may know to refuse the evil and choose the good;" and as described in the following passages. Speaking of his entertainment in a family living in a Syrian town, Mr. Carne observes :—"One of the ladies of the dwelling brought a plate of fresh and exquisite honey, and a small plate of fresh butter, as part of our meal, and instructed us how they were

to be eaten together.”—*Recollections of the East*, pp. 24, 25.

Mr. Wilson writes that at a Syrian village a female set before him cakes newly baked on the hearth, “with butter almost in a liquid form, and presented in a *large vessel*, with an abundant supply of milk and honey.”—*RAE WILSON’S Travels*, ii. 156.

At an Arab entertainment, “they gave us some honey and butter together, with bread to dip in it. Nassah desiring one of his men to mix the two ingredients for us, as we were awkward at it, the Arab, having stirred the mixture up well with his fingers, showed his dexterity at consuming as well as mixing, and recompensed himself for his trouble by eating half of it.”—*IRBY and MANGLES*, p. 263.

“One of their chief breakfasts is cream or fresh butter, mixed in a mass of honey.”—*D’ARVIEUX*.

“I observed that large lumps of solid butter were eaten by the people (of Assalt) without the addition of bread, vegetables, or meat; and this is accounted so wholesome that *it is frequently given to infants in arms, by ounces at a time*, as nurses in England would give bread only.”—*BUCKINGHAM’S Arab Tribes*, p. 32.

From the great importance of milk in eastern diet it became a token of richness in a country; whence Palestine is described as “a land that floweth with milk and honey” (*Josh. v. 6*); and in *Joel iii. 18*, it is predicted:—“In that day . . . the hills shall flow with milk.”

Honey is again of great importance in the East, and was even more so in ancient than in modern times, inasmuch as it took the place of the sugar. Two substances, if not more, are described under the same term “honey.” In the first place there was the natural produce of the bee, such as Jonathan and John the Baptist partook of:—“All they of the land came to a wood, and there was honey upon the ground. And when the people were come into the wood, behold, the

honey dropped ; and . . . he put forth the end of the rod that was in his hand, and dipped it in an honey-comb, and put his hand to his mouth ; and his eyes were enlightened " (1 Sam. xiv. 25—27). St. John the Baptist, while preaching in the wilderness derived his subsistence from "locusts and wild honey." And, again, the circumstance of wild bees having deposited their honey in the carcass of a lion, suggested to Samson the riddle:—"Out of the eater came forth meat, and out of the strong came forth sweetness" (Judg. xiv. 14).

Honey is still very abundant in some parts of the East, Dr. Keith tells us that, in Palestine, "Beehives, laid horizontally and formed of large jars of pottery, piled up in successive rows, are frequent throughout many of the remaining villages. In the vicinity of Sandianeh, we counted, in passing, not the whole number, but a hundred hives at the village of Kannia, and at Caffrin a hundred and thirty. In three arched recesses in the wall of a large square building at Solomon's Pools, were two hundred hives. Honey did not exceed a fifth part of the English price."—
DR. KEITH.

In the second place there was an artificial production, named by the Hebrews *dips* (the same word that they applied to honey), and still called by a similar name in the East. This was formed by boiling down the juice of the grape until it attained the consistency of thick syrup. It is noticed in Gen. xliii. 11:—"And their father Israel said unto them . . . Take of the best fruits in the land in your vessels, and carry down the man a little balm and a little honey."

The same substance still forms an important article of food in the East:—"Besides the great quantity of grapes and raisins that are, one or other of them, brought daily to the markets of Jerusalem, and the neighbouring villages, Hebron alone sends every year to Egypt three hundred camel-loads of the robb which

they call dipse—the same word that is rendered simply honey in the Scriptures, particularly Gen. xliii. 11: ‘Carry down the man a present of the best things of the land, a little balm, and a little *dipse*.’ For honey, properly so called, could not be a rarity so great there as dipse must be, from the want of vineyards in Egypt. In Lev. ii. 11, honey seems to be of several sorts. For besides the honey of grapes, of bees, and of the palm, or dates, the honey of the reed, or sugar, might be of great antiquity.”—SHAW’S *Barbary*, &c., ii. 144.

The people of Assalt make a thick sweet syrup from raisins, “which is eaten by dipping bread in it, and is in great esteem among all classes, old and young. It is called dipse, and is in general use in all parts of Syria where grapes are produced.”—BUCKINGHAM’S *Arab Tribes*, p. 52.

“The wine (of Hebron) is good. The finest grapes are dried as raisins; and the rest being trodden and pressed, the juice is boiled down to a syrup, which under the name of *dibs* is much used by all classes wherever vineyards are found, as a condiment with their food. It resembles their molasses; but is more pleasant to the taste.”—ROBINSON’S *Researches*, ii. 81.

Vegetables and fruit of various kinds were largely consumed; of the former the lentile is most frequently noticed: of these Jacob formed the mess of pottage for which Esau exchanged his birthright:—“And Jacob sod pottage; and Esau came from the field, and he was faint. And Esau said to Jacob, Feed me, I pray thee, with that same red pottage, for I am faint: therefore was his name called Edom (red). And Jacob said, Sell me this day thy birthright. . . . And he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink” (Gen. xxv. 29—34). It appears among the presents of Barzillai to David: “He brought . . . beans, and lentiles . . . for David . . . to eat” (2 Sam. xvii. 28,

29); we again hear of them in an incidental notice:—"The Philistines were gathered together into a troop, where was a piece of ground full of lentiles" (2 Sam. xxiii. 11); lastly, they were one of the ingredients of the bread described in the passage from Ezekiel iv. 9, quoted in the preceding chapter.

The lentile is still largely consumed in the East:—"We bought . . . a supply of lentiles, or small beans, which are common in Egypt and Syria under the name of '*adas*,' the same from which the pottage was made for which Esau sold his birthright. We found them very palatable, and could well conceive that to a weary hunter, faint with hunger, they might be quite a dainty."—ROBINSON'S *Researches*, i. 167.

"We breakfasted at a small encampment off a thick mess of lentiles and bread, highly seasoned with pepper, and very good."—IRBY and MANGLES, p. 275.

"The Barbary lentiles are dressed in the same manner with beans (*i. e.* boiled and stewed with oil and garlick), dissolving easily into a mass, and making a pottage of a chocolate colour.—See SHAW'S *Barbary*, i. 256, 257.

In Egypt, the supply of vegetables was more varied, as the list of productions in Num. xi. 5 shows:—"We remember the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick." How similar is the account of the diet of the lower orders in modern Egypt:—"Their food chiefly consists of bread (made of millet or of maize), milk, new cheese, eggs, small salted fish, cucumbers, and melons, and gourds of a great variety of kinds, onions, and leeks, beans, chick-peas, lupins, the fruit of the black egg-plant, lentiles, &c., dates (both fresh and dried), and pickles. Most of the vegetables they eat in a crude state."—LANE'S *Modern Egyptians*, i. 251.

The lower orders in Palestine consume the pulpy substance contained in the husks of the carob-tree.

This poor food is familiar to us from the parable of the prodigal son, who "would fain have filled his belly with the husks that the swine did eat" (Luke xv. 16). Speaking of these, Robinson says:—"They are eaten with relish by the common people; and are used extensively by them as an article of sustenance. We had them dry on board of our boat on the Nile in January: steeped in water they afforded a pleasant drink."—*Researches*, ii. 250, note.

In times of distress other plants were consumed, though it is somewhat uncertain what the plants were. In our version some of them are described as "mallows" and "juniper roots:"—"Who cut up mallows by the bushes, and juniper roots for their meat" (Job xxx. 4); and others simply as "herbs:"—"One went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full, and came and shred them into the pot of pottage" (2 Kings iv. 39). We have also to notice the "bitter herbs" ordered to be eaten at the Passover (Ex. xii. 8); these were probably certain kinds of lettuce.

Fruit was of great importance. Figs were eaten either fresh or dried, and formed into a kind of cake by pressure. The latter kind are noticed in 1 Sam. xxv. 18:—"Then Abigail took . . . (for David) an hundred clusters of raisins, and two hundred cakes of figs;" and again, in 2 Sam. xvi. 1, where they are termed "summer fruits:"—"Ziba the servant of Mephibosheth met him (David) with a couple of asses saddled, and upon them two hundred loaves of bread, and an hundred bunches of raisins, and an hundred of summer fruits, and a bottle of wine." Our Lord on one occasion designed to eat the fruit in its fresh state, as He passed from Jerusalem to Bethany, but when He came to the tree "He found nothing thereon but leaves only" (Matt. xxi. 19). The "sycamore" was a species of fig tree, yielding a fruit used for food.

The grape was eaten in various ways, fresh, dried as

raisins, or pressed into cakes : raisins are noticed in the passages above quoted (1 Sam. xxv. 18 ; 2 Sam. xvi. 1), and again in 1 Sam. xxx. 12 :—" They gave him (the Egyptian) a piece of a cake of figs, and two clusters of raisins : and when he had eaten, his spirit came again to him ;" and again in 1 Chron. xii. 40 :—" Moreover they that were nigh unto them . . . brought . . . cakes of figs and bunches of raisins." The pressed raisins or cake are described by a term which our translators have misunderstood as meaning a " flagon " of wine, in 2 Sam. vi. 19 ; 1 Chron. xvi. 3 ; Cant. ii. 5, and Hos. iii. 1. In addition to the fruits specified, we may mention the date, pomegranate, and the mulberry, as probably supplying edible fruits to the Jews, though we have no historical instances of their being so used.

Meat was not consumed to the same extent that it is with us. It was both less palatable and more expensive, from the necessity of eating up the whole animal almost immediately after it was killed, the heat of the climate precluding the possibility of keeping it. In ordinary families it was reserved for special occasions, such as a feast, or the arrival of a guest ; in large households its use may well have been more frequent. The most esteemed kinds of meat were those of young animals, such as the calf, the kid, and the lamb :—" Abraham ran unto the herd, and fetched a calf, tender and good, and gave it unto a young man, and he hasted to dress it " (Gen. xviii. 7) ; " Bring hither the fatted calf and kill it ; and let us eat and be merry " (Luke xv. 23) ; " Go now to the flock and fetch me from thence two good kids of the goats ; and I will make them savoury meat for thy father, such as he loveth " (Gen. xxvii. 9) ; " And Gideon went in, and made ready a kid " (Judg. vi. 19) ; " There came a traveller unto the rich man, and he spared to take of his own herd . . . but took the poor man's lamb, and dressed it for the man that was come to him " (2 Sam. zii. 4). Solomon's provision for one day included

ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts, and roebucks, and fallowdeer, and fatted fowl" (1 Kings iv. 23). The full-grown animals were otherwise reserved for great occasions: thus, when Adonijah usurped the kingdom, he "slew sheep and oxen and fat cattle" (1 Kings i. 9); and in the parable of the marriage of the king's son we read:—"He sent forth other servants, saying, Tell them which are bidden, behold, I have prepared my dinner: my oxen and my fatlings are killed" (Matt. xxii. 4). Hence the proverb:—"Better is a dinner of herbs where love is, than a stalled ox and hatred therewith" (Prov. xv. 17); and hence also in Isaiah xxii. 13:—"Behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine."

The methods of preparing meat for table were simple and summary. The animal was either roasted whole before a fire or in an oven; or it was cut up and boiled in a caldron. The paschal lamb, for instance, was ordered to be eaten neither "raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof" (Ex. xii. 9): and Isaiah exposes the folly of the idolater by the common use to which he turns the wood of which the image was made:—"He burneth part thereof in the fire: with part thereof he eateth flesh; he roasteth roast and is satisfied" (Is. xlv. 16). On the other hand, the process of boiling is referred to in 1 Sam. ii. 13, 14:—"The priest's custom with the people was, that, when any man offered sacrifice, the priest's servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand; and he struck it into the pan, or kettle, or caldron, or pot; all that the flesh-hook brought up the priest took for himself." The process is minutely described by Ezekiel in that passage where he predicts the utter destruction of Jerusalem under the image of a boiling pot:—"Set on a pot, set it on,

and also pour water into it: gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones. Take the choice of the flock, and burn* also the bones under it, and make it boil well, and let them seethe the bones of it therein. Heap on wood, kindle the fire, consume the flesh, and spice it well, and let the bones be burned" (Ez. xxiv. 3, 4, 5, 10). Generally speaking, the animal was boiled in water; but occasionally in milk, it being forbidden, however, to "seethe a kid in his mother's milk" (Ex. xxiii. 19), probably because it was the practice of the heathens.

The following passages from modern writers illustrate the above remarks:—"Our Arabs quickly slaughtered the poor goat, and the different portions were speedily in the process of cooking at different fires. Such probably in kind was the 'savoury meat' which Isaac loved; and with which, in this very neighbourhood, Jacob enticed from him the blessing intended for his elder brother. Our guide had brought along his family, with two or three camels, and to them the offals of the kid were abandoned. I looked in upon this feast, and found the women boiling the stomach and entrails, which they had merely cleaned by stripping with the hand, without washing; while the head, unskinned and unopened, was roasting underneath in the embers of a fire made chiefly of camel's dung."—ROBINSON'S *Researches*, i. 206.

"Our diet, while we were with the Arabs, varied according to the wealth or poverty of the tribe; sometimes we had pillau of rice, or of wheat mixed with sour milk. Sometimes mutton boiled the moment the animal is skinned, and generally in milk—a custom alluded to in Scripture. This mode of cooking renders the meat very delicious and tender; far preferable to

* There is probably an error in the reading of this passage: instead of "burn the bones under it," a slight alteration would give the sense "heap wood under it."

meat boiled in water ; the milk, enriched with the juice of the meat, is poured on the pillau of rice or wheat."—IRBY and MANGLES, p. 481.

"A meal was prepared for us, the principal dish of which was a young kid seethed in milk."—BUCKINGHAM'S *Arab Tribes*, p. 7.

"We heard the report of a gun, and were soon after gratified by seeing our huntsman arrive at the place where we had left our camel with a fine mountain goat. Immediately on killing it, he had skinned it, and then put the carcass again into the skin, carrying it on his back, with the skin of the legs tied across his breast. No butcher in Europe can surpass a Bedouin in skinning an animal quickly. I have seen them strip a camel in less than a quarter of an hour."—BURCKHARDT'S *Syria*, &c., p. 492.

Among the occasional kinds of animal food used in Palestine we may specify fish and locusts. The chief supply of fish was obtained from the Sea of Galilee, and hence the numerous references to fishing, and to fish as food, in the history of our Lord's life. With "five loaves and two fishes" He fed "five thousand men, besides women and children," on the shores of that lake (Matt. xiv. 17—21); and again, with "seven loaves and a few small fishes," "four thousand men, beside women and children" (Matt. xv. 34—38). One of His most striking miracles, "the draught of fishes," was occasioned by the regular demand for fish as an article of food (Luke v. 4—7). On the shore of the same lake, also, Jesus proved His perfect humanity after His resurrection by partaking of "a piece of broiled fish and of an honeycomb" (Luke xxiv. 42, 43).

At the present time "the lake is full of fish of various kinds. We had no difficulty," says Dr. Robinson, "in procuring an abundant supply for our evening and morning meal ; and found them delicate and well-flavoured. The fishing is carried on only from the shore."—*Researches*, ii. 386.

Locusts are recognized as an article of diet in the Mosaic law, some species being regarded as clean, and others as unclean :—"These of them ye may eat; the locust after his kind, and the bald locust after his kind" (Lev. xi. 22). They formed part of the sustenance of John the Baptist in the wilderness :—"His meat was locusts and wild honey" (Matt. iii. 4).

They occupy apparently a more important place in modern than in ancient times, forming a very common article of food for the poor.

"The south-east wind,"* writes a traveller, "constantly brought with it innumerable flights of locusts, but those which fell on this occasion, we were informed, were not of the predatory sort. They were three inches long from the head to the extremity of the wing, and their body and head of a bright yellow. The locust which destroys vegetation is of a larger kind, and of a deep red. As soon as the wind had subsided, the plain of Bushire was covered by a great number of its poorer inhabitants, men, women, and children, who came out to gather locusts, which they eat. They also dry and salt them, and afterwards sell them in the bazaars as the food of the lowest peasantry. When boiled, the yellow ones turn red, and eat like stale or decayed shrimps. The locusts and wild honey which St. John ate in the wilderness, are, perhaps, particularly mentioned, to show that he fared like the poorest of men, and not as a wild man, as some might interpret."—MORIER'S *Second Journey through Persia, &c.*, p. 44.

"A French traveller, who passed through Egypt on his way from the upper country and the Red Sea, assures me the Arabs make a sort of bread of the locusts. They dry them, grind them to a powder; then mix this powder with water, and make small round cakes, which serve for bread when that necessary article is scarce."—MADDEN'S *Travels*.

* Exodus x. 13.

“In all the markets locusts were sold at a low price.”
—NIEBUHR’s *Arabia*, i. 356.

“The Bedouins eat locusts. After having been roasted a little upon the iron plate on which bread is baked, they are dried in the sun, and then put into large sacks, with the mixture of a little salt. They are never served up as a dish, but every one takes a handful of them when hungry.”—BURCKHARDT’s *Syria*, &c., p. 239.

“All the Bedouins of Arabia are accustomed to eat locusts. I have seen at Medinah and Tayf locust-shops, where these animals were sold by measure. In Egypt and Nubia they are only eaten by the poorest beggars. The Arabs, in preparing locusts as an article of food, throw them alive into boiling water, with which a good deal of salt has been mixed; after a few minutes they are taken out and dried in the sun; the head, feet, and wings are then torn off, the bodies are cleansed from the salt and perfectly dried; after which process whole sacks are filled with them by the Bedouins. They are sometimes eaten broiled in butter; and they often contribute materials for a breakfast when spread over unleavened bread mixed with butter.”
—BURCKHARDT’s *Notes*, &c., ii. 91, 92.

“The natives embrace every opportunity of gathering locusts, which can be done during the night. Whenever the cloud alights at a place not very distant from a town, the inhabitants turn out with sacks and often with pack-oxen, gather loads, and return the next day with millions. The locusts are prepared for eating by simple boiling, or rather steaming, as they are put into a large pot with a little water, and covered closely up; after boiling for a short time, they are taken out and spread on mats in the sun to dry, when they are winnowed, something like corn, to clear them of their legs and wings; and when perfectly dry, are put into sacks, or laid upon the house-floor in a heap. The natives eat them whole, adding a little salt when

they can obtain it; or they pound them in a wooden mortar, and when they have reduced them to something like meal, they mix them with a little water, and make a kind of cold stirabout. When locusts abound, the natives become quite fat. . . . They are, on the whole, not bad food; and when hunger has made them palatable are eaten as a matter of course. When well fed, they are almost as good as shrimps.” —MOFFAT’S *Missionary Labours, &c., in Southern Africa*, pp. 448, 449.

The ordinary beverages of the Jews were water and milk: of the latter we have already spoken; the former, though less prized, was even more necessary, and its scarcity in eastern lands rendered it an article of high value. It is quite foreign to our notions to *sell* water for ordinary drinking; yet in the East nothing is more common. When the Israelites desired to pass through the land of the Edomites, they said:—“Neither will we drink of the water of the wells: . . . and if I and my cattle drink of it, then I will pay for it” (Num. xx. 17, 19): and this was in conformity with the express command of God:—“Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink” (Deut. ii. 6).

This custom elucidates several important passages of the Bible, such as that spirited prediction of the prophet Isaiah:—“Ho, every one that thirsteth, come ye to the waters, and he that hath *no money*” (Is. lv. 1); or, again, our Saviour’s promise:—“Whosoever shall give you a cup of water to drink in My name, because ye belong to Christ, verily I say unto you, he shall not lose his reward” (Mark ix. 41). In many parts of the East water is still regularly sold. Mr. Lane tells us that:—“As the water of the wells of Cairo in Egypt is slightly brackish, numerous ‘sackekas’ (carriers or sellers of water) obtain their livelihood by supplying its inhabitants with water from the Nile

It is conveyed in skins by camels and asses, and sometimes, when the distance is small, by the "sackeka" himself. The water-skins of the camel are a pair of wide bags of ox-hide; the ass bears a goat-skin; so also does the carrier, if he have no ass. The general cry of the water-carrier is, '*Oh, may God compensate me!*' Whenever this cry is heard, it is known that a sackeka is passing. . . . There are also other water-carriers, who supply passengers in the streets with water. The goat-skin of a sackeka of this sort has a long brass spout, and he pours the water into a brass cup for any one who would drink. There is a more numerous class who follow the same occupation, bearing upon their backs a vessel of porous gray earth, which cools the water. . . . Many of these, and some of the sackekas who carry the goat-skins, are found at the scenes of religious festivals, and are often paid by visitors to the tomb of a saint, on such occasions, to distribute the water which they carry to passengers—a cupful to whoever desires. This work of charity is performed for the *sake of the saint*. The carriers thus employed are generally allowed to fill their vessels at a public fountain, as they *exact* nothing from the passengers whom they supply. When employed to distribute water to passengers in the streets, they generally chant a short cry, inviting the thirsty to partake of the charity offered them in the *name of God*, and praying that paradise and pardon may be the lot of him who affords the charitable gift."—*Modern Egyptians*, ii. 152—156.

"In India the Hindoos go sometimes a great way to fetch water, and then boil it that it may not be hurtful to travellers who are hot: and after this stand from morning till night in some great road where there is neither pit nor rivulet, and offer it in *honour of their gods* to be drunk by the passengers. This necessary work of charity in these hot countries seems to have been practised among the more pious and humane

Jews; and our Lord assures them, that if they do this in *His name* they shall not lose their reward.”—DR. A. CLARKE.

“A kind Arab came forward from his seat as we passed, offering the refreshment of a drink of water, saying, ‘Will you drink water?’”—*Narrative of a Mission of Inquiry to the Jews*, p. 104.



WATER-CARRIERS.

The duty of fetching water for household purposes devolved on the females. Several incidents in Scripture history remind us of this circumstance: it was on such an errand that Rebekah was engaged when she was selected as Isaac's wife:—"And he (the servant) made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water . . . and he said, Behold, I stand here by the well of water: and the

daughters of the men of the city come out to draw water: and let it come to pass that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink: and she shall say, Drink, and I will give thy camels drink also: let the same be she that Thou hast appointed for Thy servant Isaac. . . . And behold, Rebekah came out . . . with her pitcher on her shoulder . . . and she went down to the well, and filled her pitcher and came up" (Gen. xxiv. 11—16). So again, our Lord's conversation with the woman of Samaria occurred when she came to draw water at Jacob's well:—"There cometh a woman of Samaria to draw water: Jesus saith unto her, Give Me to drink" (John iv. 7).



WOMEN FETCHING WATER.

The scenes thus depicted in the Bible are reproduced in the daily life of the modern Orientals;—

“There is one set of images and delightful illustrations meeting the eye at every turn in India, which I have never seen any person so insensible as not to attend to with unaffected interest: I allude to those numerous every-day customs of the East so often mentioned in the Scriptures, and with which our minds have become familiar from earliest infancy. Before visiting eastern countries, we almost fancy that, because the events related in the Bible have passed away and become matter of history, so also must the customs have disappeared which served as familiar illustrations between man and man, or between our Saviour and those whom it was the object of His mission to impress with His doctrine. We are apt to be startled, therefore, when we find ourselves actually surrounded by scenes almost identical with those described in the Bible. . . . I could never see a Hindoo female sitting by the steps of a well in India, with her arm thrown wearily over the unfilled water-pot, without thinking of the beautiful story of the woman of Samaria.”—BASIL HALL’S *Fragments of Voyages and Travels*, iii. 23—25.

“Nothing distresses the Bedouin women so much as fetching water. The tents are but seldom pitched very close to a well; and if this be only at half an hour’s distance from the camp, the Bedouins do not think it necessary that the water should be brought upon camels; and when asses are not to be procured, the women must carry the water every evening on their backs, in long water-skins; and they are sometimes obliged to seek a second supply at the well.”—BURCKHARDT’S *Notes*, i. 351.

There is at (Beyroot) a low place a little out of the city gate, where there are three or four wells. The vessel used almost constantly for bringing water is a large jug with two handles and a small mouth. It may hold from two to four gallons. They tie a rope to the neck, or to the handles, and let it down. It fills, and they draw it up. In passing the wells, especially

in the evening or morning, you find a crowd of people drawing water. Some have mules, or donkeys, on which they carry it, usually having four of those water-pots, two swung in a wooden frame on each side of the animal. The others carry the jar on their *shoulder*; but one hand is raised to support it. A large proportion of those whom we saw drawing water were females.—See PAXTON's *Letters*, pp. 8, 9.

At the fountains about Jerusalem, "I found women filling their water-skins, which, like Hagar, they bore off on their shoulders."—Dr. ROBINSON.

"On ascending the road which led up by the side of the village, we noticed a well at the foot of it, which was ascended to by steps, and its square brink of masonry supported by four arches. It appeared of considerable depth, from the length of the cord used for the bucket, and there was here a party of women drawing water. We met also females, to the number of forty or fifty, laden with pitchers on their heads and shoulders, going down to the well, and learned from them that it was the only source of supply for the town, as there was no water to be found within it."—BUCKINGHAM's *Travels*, i. 139, 140.

"Scores of girls come into our yard, regularly, morning, noon, and night, and carry water from our reservoir, with Rebekah's 'pitcher' upon their shoulders. The vessel which they use is rather an earthen *jug* than a pitcher, and the *pitchers* of those ancient damsels were doubtless of the same description. The jug, which holds from two to five gallons, has a handle through which a rope is passed and held by the hand, and it is thus conveniently carried. . . .

"The girls who flock around our fountain to fill their 'pitchers' often crowd and jostle each other, and the jug of some one of them falls upon the pavement, and is dashed in pieces; and there is 'the pitcher broken at the fountain,' irreparably broken—its value and usefulness at an end—the striking emblem used

in Scripture of old age and the end of life.”—PERKINS’S *Residence in Persia*, p. 319.



“After eight minutes we reached the main source of the brook in a noble fountain, walled up with large hewn stones, and gushing over with fine water. This is the fountain of Zorah, and as we passed on, we overtook no less than twelve females toiling upwards towards the village, each with her jar of water on her head. The village, the fountain, the fields, the mountains, and the females bearing water, all transported us back to ancient times; when, in all probability, the mother of Samson often, in like manner, visited the fountain.”—ROBINSON’S *Researches*, iii. 153.

The artificial beverages of the Jews were of two kinds, wine and strong drink. The two are mentioned together in several passages of Scripture:—“Now

therefore beware, I pray thee," said the angel to Manoah's wife, "and drink not wine nor strong drink" (Judg. xiii. 4), signifying that her son Samson should be a Nazarite. Of John the Baptist it was said:—"He shall be great in the sight of the Lord, and shall drink neither wine nor strong drink: for he shall be filled with the Holy Ghost even from his mother's womb" (Luke i. 15), where we again have a reference to the Nazarite's vow. The godless in Isaiah's time are condemned in the following terms:—"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them" (Is. v. 11); "They shall not drink wine with a song: strong drink shall be bitter to them that drink it" (Is. xxiv. 9).

The distinction between the two appears to have been this: wine was the juice of the grape exclusively, while strong drink included every kind of intoxicating liquor, whether manufactured from the grape, from barley, or from any other substance: for we know that in eastern countries there have been at all times other beverages besides wine. Herodotus (ii. 77), for instance, tells us of the Egyptians, that their "drink is a wine which they obtain from barley:" and Lane informs us that "boozah," which is an intoxicating liquor made with barley-bread, crumbled, mixed with water, strained, and left to ferment, is commonly drunk by the boatmen of the Nile, and by other persons of the lower orders."—*Modern Egyptians*, i. 131.

We are unable to say whether the Jews were in the habit of making a similar liquor, but it is very possible that this was so. The term "strong drink" may again have been applied to any beverages in which wine was mingled with other ingredients. It should be observed that the "mingled wine" of the Jews was not wine rendered weaker by mixing with water, but stronger by mixing it with spices and other matters. This is implied indeed in the references to it:—"In the hand

of the Lord there is a cup, and the wine is red ; it is full of mixture, and He poureth out of the same " (Ps. lxxv. 8). "Woe unto them that are . . . men of strength to mingle strong drink " (Is. v. 22); "Wisdom hath builded her house. . . . She hath killed her beasts ; she hath mingled her wine . . . she saith, Come eat of my bread and drink of the wine which I have mingled " (Prov. ix. 1, 2, 5).

The notices of wine are so numerous as to render quotations unnecessary : we may observe, however, that various sorts or qualities of wine were distinguished. There was "new wine," or must, which was sweet and strong :—"Others mocking said, these men are full of new wine " (Acts ii. 13) ; and again, "vinegar," a thin sour wine, such as was used by labourers :—"And Boaz said unto her . . . Dip thy morsel in the vinegar. And she sat beside the reapers," (Ruth ii. 14) ; and by soldiers, whence some was at hand to give our Saviour as He hung upon the cross :—"They gave Him vinegar to drink mingled with gall " (Matt. xxvii. 34,) whereby the Psalmist's prophecy was fulfilled :—"They gave Me also gall for My meat ; and in My thirst they gave Me vinegar to drink " (Ps. lxix. 21).



CHAPTER X.

MEALS AND FEASTS.

TIMES OF MEALS.—WASHING HANDS.—BLESSING, OR GRACE.—
 POSTURE AT MEALS.—ARRANGEMENT OF THE TABLES.—HIGH-
 EST ROOMS AT FEASTS.—MODE OF EATING.—FEASTS.—DOUBLE
 INVITATION.—GENERAL INVITATION.—MODE OF RECEIVING
 GUESTS.—SPECTATORS.—GUESTS SEATED ACCORDING TO RANK.
 —PORTIONS TO FAVOURED GUESTS.—THE GOVERNOR OF THE
 FEAST.—SERVANTS.—CUP-BEARER.—MAGNIFICENCE OF ASSY-
 RIAN BANQUETS.—EASTERN FEASTS BEGUN EARLY IN THE DAY.
 —MEALS UNDER THE OPEN SKY.

THE meals of the Jews were neither so numerous nor so substantial as ours. They usually ate twice in the day, viz., about noon, and in the evening. We have instances of the midday meal in that which was prepared for the three angels by Abraham (Gen. xviii. 1); and again in Joseph's entertainment of his brethren:—"Bring these men home, and slay, and

make ready; for these men shall dine with me at noon. . . . And they made ready the present against Joseph came at noon: for they heard that they should eat bread there" (Gen. xliii. 16, 25). So again the reapers are described as taking their meal in the midst of their day's work (Ruth ii. 14). On the other hand, the feast which Lot prepared for the angels was in the evening (Gen. xix. 1—3): and the feast of Boaz must have been at the same time; for we read that "when Boaz had eaten and drunken, . . . he went to lie down" (Ruth iii. 7). Occasionally a light repast was taken at an early hour, as related in John xxi. 4, 12:—"When the morning was come, Jesus stood on the shore. . . . Jesus saith unto them (the disciples), Come and dine" (or rather, "Come and breakfast"). It is uncertain which was the chief meal in the day, but probably the evening one was: for it was in the evening that the Israelites were ordered to eat the paschal lamb (Ex. xii. 6).

Before commencing the meal the hands were washed, and in our Lord's day this custom was observed with great punctiliousness. "Why do Thy disciples" asked the Pharisees of our Lord, "transgress the tradition of the elders? for they wash not their hands when they eat bread" (Matt. xv. 2); and with regard to their own custom St. Mark tells us:—"The Pharisees, and all the Jews, except they wash their hands oft (or as the word more probably means, *with the fist*, for they seem to have prescribed the exact mode of doing it), eat not, holding the tradition of the elders" (Mark vii. 3). We are not therefore surprised that the Pharisee " marvelled that Jesus had not washed before dinner" (Luke xi. 38). The custom was in itself a very proper one, on the score of cleanliness, for as all ate out of the same dish and dipped their hands into it, it would have been disgusting if the hands were dirty. But the Pharisees constituted it a ritual observance, and hence our Lord both by word and deed exposed their hypocrisy.

The custom is still universally observed throughout the East, and the method in which it is performed is worthy of remark :—" The oriental mode of washing is universally different to that practised in the West. No-



MODE OF WASHING HANDS.

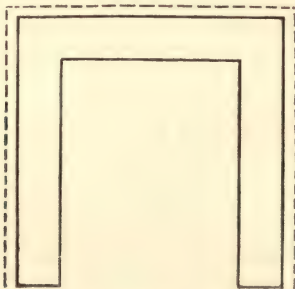
where is water previously poured into a basin ; but the servant pours water from a pitcher upon the hands of his master. The custom of washing hands before dinner prevails also to this day. The servant goes round to all the guests, with a pitcher, and a vessel to receive the water falling from the hands, and performs the office here attributed to Elisha. The same service is repeated when the repast is ended."—HARTLEY'S *Researches*, pp. 211, 212.

A blessing, or, as we should say, a *grace* was pronounced both before and after the meal. We read of Samuel :—" The people will not eat until he come, because he doth bless the sacrifice ; and afterwards they

eat that be bidden" (1 Sam. ix. 13;) and on two occasions we read that our Lord "blessed" the bread, or "gave thanks" before He distributed it to the surrounding crowds (Matt. xiv. 19; xv. 36).

The posture at meals varied at different periods. In early times the guests sat, as we do; in later times they reclined. Jacob, for instance, prays his father to "*sit* and eat" of his venison (Gen. xxvii. 19); in Egypt Joseph's brethren "*sat* before him" (Gen. xliii. 33); and the same custom prevailed in the time of the Judges: "They *sat* down and did eat and drink;" (Judges xix. 6); and of the early kings:—"The king *sat* him down to meat" (1 Sam. xx. 24). But as luxury increased, reclining came into fashion: the earliest notice we have of this is in Amos vi. 4, where the prophet inveighs against those "that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock." This was the usual posture at meals in the time of our Lord's ministry, and it should be remembered that whenever the expression "sit at meat" occurs in the New Testament, the more correct translation would be "recline." In some cases it is important to understand this: it explains, for instance, how it was possible for the woman, who brought the alabaster box of ointment, to *stand at the feet of Jesus behind Him* weeping and to wash His feet with her tears, as He "*sat at meat*" in the Pharisee's house (Luke vii. 36—38). It explains again how our Lord performed a somewhat similar act of affection, washing His disciples' feet, as they reclined on the couches about the table (John xiii. 5). It explains how the beloved disciple could be described as "*lying on Jesus' breast*" (John xiii. 25), for when several persons were reclining on the same couch with the body partly supported by the elbow for the purpose of eating, the head of the second person would be advanced to the breast of the first, and thus room might be gained and conversation more easily carried on.

The arrangement of the table and of the seats around it was in the form of three sides of a square, the fourth being left open for the attendants to bring the dishes in, as represented in the accompanying woodcut. Three persons generally sat on each couch, and as the one who sat at the head of the couch seemed to have his next neighbour below him, this was called the *lower* place, or as our version has it "the lower room." So



FORM OF EASTERN TABLE.

again, the three couches were described as upper, middle, and lower, just as the seats were; and the "highest room," which the Pharisees were so eager to obtain, was the upper seat on the upper couch, and not, as might be supposed, a separate apartment. Our Lord reprobates their self-seeking vanity in Luke xiv. 7—11:—"And He put forth a parable to those which were bidden, when He marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art

bidden go and sit down in the lowest room ; that when he that bade thee cometh, he may say unto thee, Friend, go up higher ; then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased ; and he that humbleth himself shall be exalted."

The mode of eating has been already referred to : a large dish was placed in the centre of the table, containing the meat or other substantial part of the meal, and the broth or gravy was served up in a separate bowl, as described in Gideon's entertainment :—"The flesh he put in a basket, and he put the broth in a pot" (Judg. vi. 19). Each guest had his own separate portion of bread, and by the assistance of this he consumed the other viands, catching up the pieces of meat between the layers of bread, or dipping the bread into the gravy and forming it into such a "sop" as our blessed Lord gave to Judas (John xiii. 26). To present a morsel after the manner described was esteemed an act of special courtesy. The custom of dipping the hand into the common dish is alluded to by our Lord in Matt. xxvi. 23 :—"He that dippeth his hand with Me in the dish, the same shall betray Me."

The method of eating still followed in Egypt illustrates the above remarks :—"Each person bares his right arm to the elbow, or tucks up the hanging end of his sleeve. Before he begins to eat, he says, "In the name of God." This is generally said in a low but audible voice, and by the master of the house first ; and is both a grace and an invitation to partake of the meal. The master of the house first begins to eat, and the guests follow his example. Neither knives nor forks are used, but the thumb and two fingers of the right hand serve instead ; but spoons are served for soup or rice, and both hands may be used in particular cases. When there are several dishes upon the tray, each person takes of any that he likes, or of every one in succession ; when only one dish is placed on the

tray at a time, each takes from it a few mouthfuls, and it is quickly removed to make room for another. To pick out a delicate morsel and hand it to a friend is esteemed polite. This manner of eating with the fingers is more delicate than may be imagined by



EGYPTIANS AT DINNER.

those who have not witnessed it. Each person breaks off a small piece of bread, dips it in the dish, and then conveys it to his mouth, together with a small portion of the meat, or other contents of the dish; or he merely sops his morsel of bread in the dish. The piece of bread is generally doubled together, so as to enclose the morsel of meat, &c., and only the thumb and the

first and second fingers are commonly used."—LANE'S *Modern Egyptians*, i. 192—194.

The modern Syrians have a custom of giving a sop, similar to that we have above noticed:—"There are set on the table in the evening, two or three messes of stewed meat, vegetables, and sour milk. To me the privilege of a knife, and spoon, and plate was granted; but the rest all helped themselves immediately from the dish—in which it was no uncommon thing to see more than five Arab fingers at one time. Their bread, which is extremely thin, tearing and folding up like a sheet of paper, is used for the purpose of rolling together a large mouthful, or sopping up the fluid and vegetables. When the master of the house found in the dish any dainty morsel, he took it out with his fingers and applied it to my mouth. This was true Syrian courtesy and hospitality; and had I been sufficiently well bred, my mouth would have opened to receive it. On my pointing to the plate, however, he had the goodness to deposit the choice morsel there. I would not have noticed so trivial a circumstance, if it did not exactly illustrate what the Evangelists record of the Last Supper."—JOWETT'S *Christian Researches*, p. 284.

On occasions of public entertainments, as at marriages, birthdays, and the like, all the proceedings were regulated with great pomp and ceremonial. A preliminary invitation was sent to the guests, and when the time for the feast arrived a second messenger was sent: thus Esther first invites Haman to a banquet on the morrow, and then we read that on the morrow "came the king's chamberlains and hasted to bring Haman unto the banquet" (Esth. v. 8; vi. 14): and so again in the parable of the king's son, the king "sent forth his servants to call them that were bidden to the wedding" (Matt. xxii. 3; compare Luke xiv. 16, 17).

Sometimes the invitation was of a very general character, and included all who might choose to come in. Such a one is described in Prov. ix. 2—5;

“(Wisdom) hath killed her beasts : she hath mingled her wine ; she hath also furnished her table. She hath sent forth her maidens ; she crieth upon the highest places of the city. Whoso is simple let him turn in hither ; as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled.” A similar custom was witnessed by a traveller in Egypt. A number of *women* went about inviting people to a banquet, in a curious, and, without doubt, very ancient manner. They were about ten or twelve, covered with black veils, as is customary in that country. Four eunuchs walked before them ; after them, and beside them, were Moors with walking-staves. As they went along, they all joined in *making a noise*, the sound of which was so peculiar that no idea could be given of it to those who had never heard it. It *was shrill*, but had a particular quavering, which had been learnt by long practice. This custom seems to be alluded to by Solomon, when he says, of Wisdom, “*She hath sent forth her maidens, she crieth upon the highest places of the city.*” —HASSELQUIST ; see HARMER’S *Observations*, vol. ii. pp. 15, 16.

On their arrival, each guest took his proper place according to his rank, subject, however, to the authority of the master of the house, who removed any person from a place to which he was not entitled, as described in the passage already quoted from Luke xiv. In illustration of these customs we quote the following remarks of Mr. Morier, who when he was in Persia was invited to an entertainment by one of the chief men of the state. He writes :—“ On the day appointed, as is usual in Persia, a messenger came to us about five o’clock in the evening to bid us to the feast. I might make use of scriptural language to commence my narration : “A certain man made a great supper, and bade many : and sent his servant at supper-time to say to them that were bidden, Come ; for all

things are now ready." The difficulty which infidels have made to the passage, of which this is the commencement, arises from the apparent harshness of asking people to an entertainment, and giving them no option,—by punishing them, in fact, for their refusal. Whereas all the guests to whom, when the supper was ready, the servant was sent, had already accepted the invitation, and were therefore already pledged to appear at the feast at the hour when they might be summoned. They were not taken unprepared, and could not, in consistency or decency, plead any prior engagement. On alighting at the house, we were conducted through mean and obscure passages to a small square court, surrounded by apartments, which were the habitations of the women, who had been dislodged on the occasion ; and as we entered into a low room, we there found our host waiting for us, with about a dozen more of his friends. The ambassador from England (whom Mr. Morier accompanied) was placed in the *corner of honour*, near the window, and the host next to him, on his left hand. The other guests were arranged around the room, according to their respective ranks. . . .

"When a Persian enters an assembly, after having left his shoes without, he makes the usual salutation of 'Peace be unto you!' which is addressed to the whole assembly, as it were saluting the house ;* and then, measuring with his eye the degree of rank to which he holds himself entitled, he straightway wedges himself into the line of guests, without offering any apology for the general disturbance which he produces. It may be conceived that, among a vain people, the disputes which arise on matters of precedence are numerous ; and it was easy to observe by the countenances of those present, when any one had taken a higher seat than that to which he was entitled. The Persian scribes

* Matt. x. 12.

are remarkable for their arrogance in this respect; and bring to mind the caution that our Saviour gave to the Jews against their scribes, whom among other things He characterizes as loving ‘the uppermost rooms at feasts.’ The master of the entertainment has, however, the privilege of placing any one as high in the ranks of the assembly as he may choose; and we saw an instance of it on this occasion; for when the assembly was nearly full, the Governor of Kashan, a man of humble mien, though of considerable rank, came in, and had seated himself at the lowest place, when the host, after having testified his particular attentions to him by numerous expressions of welcome, pointed with his hand to an upper seat in the assembly to which he desired him to move, which he accordingly did. What a strong analogy is here between the manners of the Jews and those of the Persians!”—MORIER’S *Second Journey through Persia*, pp. 142—144.

The guests were received with great attention: each was kissed by the host; water was brought to wash the feet; and the head was anointed with oil. Our blessed Lord alludes to these usual tokens of kindness, when He comments upon the act of that woman, who, “when she knew that Jesus sat at meat in the Pharisee’s house, brought an alabaster box of ointment, and stood at His feet behind Him, weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet, and anointed them with the ointment” (Luke vii. 37, 38).

Others who were not partakers in the meal, frequently came in to witness the entertainment. This appears from the narrative in Luke vii. 37, to which a modern traveller alludes in the following passage, where he is describing a dinner in the vice-consul’s house at Damietta:—“We were interested in observing a custom of the country. In the room where we were received; besides the divan on which we sat, there were seats all round the walls. Many came in

and took their place on those side-seats uninvited, and yet unchallenged. They spoke to those at table on business or the news of the day, and our host spoke freely to them. . . . We afterwards saw this custom at Jerusalem. . . . We were sitting round Mr. Nicolayson's table, when first one and then another stranger opened the door and came in, taking seats by the wall. They leaned forward and spoke to those at table. This made us understand the scene in Simon's house at Bethany, where Jesus sat at supper, and also the scene in the Pharisee's house, where the woman, who was a sinner, came in, uninvited, and yet not forbidden. . . . In (this latter case) . . . Christ is dining at a Pharisee's table. As the feast goes on, the door opens, and a woman enters, and takes her seat by the wall just behind Him. The Pharisee eyes her with abhorrence : but as custom permits it, he does not prevent her coming in. After a little time, as Jesus is reclining with His feet sloped toward the back of the couch, the woman bends forward, pours her tears on His feet, and anoints them with precious ointment." —*Narrative, &c.*, pp. 68, 69.

The portions of meat were on such occasions served out to each guest separately, and if the host wished to show marked attention to any one, he sent him either a more choice, or a larger portion than to the rest. Thus Samuel had ordered the cook to set apart a certain portion for Saul ; "and the cook took up the shoulder and that which was upon it, and set it before Saul" (1 Sam. ix. 24). Thus also Joseph "took and sent messes unto them (his brethren) from before him : but Benjamin's mess was five times as much as theirs" (Gen. xliii. 34).

It is still regarded as a distinction of value to have any portion from the table of a monarch, or of a great man. When a celebrated traveller dined in the presence of an Eastern sovereign, he was thought to be greatly honoured, because the king tore off a handful

of meat from the joint and sent it to him. A Dutch ambassador, in similar circumstances, mentions it as a mark of great honour that some bones of mutton, with half the meat gnawed off them, were sent him from the table of the emperor. Sir J. Chardin observes that "the great men of the state are always by themselves, and are served with great profusion, their part of each kind of provision being always double, treble, or a larger proportion of each kind of meat, in the feasts that are made for them. It is also a mark of distinction for a guest to have many different dishes set before him. Joseph, therefore, probably sent his favourite brother many different kinds of meat, there being enough of each dish to serve him for a meal had he chosen to partake solely of it."

Captains Irby and Mangles, giving an account of their entertainment in an Arab camp, mention that upon some partridges being brought in and roasted, part was given to them—one of the sheikhs, as a mark of distinction, "*throwing* a leg and a wing to each of us."—*Travels in Syria*, p. 263.

The arrangements of the feast were superintended by an officer called "the master of the feast," of whom we read in John ii. 8—10: "And (Jesus) saith unto them, Draw out now, and bear unto the governor of the feast. . . . When the ruler of the feast had tasted the water that was made wine, . . . the governor of the feast called the bridegroom, and saith unto him, . . . Thou hast kept the good wine until now." His duties are thus described by Calmet:—The "governor of the feast" was the person to whom the charge of everything concerning it was committed. He was "the husband's friend," and commissioned to conduct the order and economy of the feast. He gave directions to the servants, superintended everything, commanded the tables to be covered or to be cleared of the dishes, as he thought proper. He tasted the wine, and distributed it to the guests. The author of Ecclesiasticus thus

describes his office (ch. xxxii. 1, 2): "If thou be made the master of a feast, lift not thyself up, but be among them as one of the rest; take diligent care of them, and so sit down. And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for the well-ordering of the feast."

Servants were in attendance with their eyes fixed on the several guests, ready to obey the slightest gesture. Their strict and reverential attention is alluded to by the Psalmist as affording a lesson to the servants of God:—"Behold as the eyes of servants look unto the hand of their masters . . . so our eyes wait upon the Lord our God" (Ps. cxliii. 2). After the guests had retired, they took their turn at the table, as implied in Luke xvii. 8, where we read:—"Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink."

The following extracts are illustrative of these points:—"When entertained by the consul at Dami-etta, coffee was brought in very small cups, each cup being enclosed in a small silver case. The long pipes were next carried in by six attendants. Each servant stood at a reverent distance, and kept his eye fixed upon the hand of the guest whom he was serving, watching the slightest motion."—*Narrative of a Mission of Inquiry to the Jews*, p. 68.

During his visit to the Archbishop of Tyre, Mr. Wilson remarks, that having offered up thanks after supper, the archbishop "desired my servant in waiting at a distant part of the room, to come forward, sit down, and fall to in his turn."—*Travels*, ii. 71.

"We had a striking instance here of the way in which 'the eyes of servants look to the hand of their masters.' Standing at the bottom of the room, near the door, and in a lower space, the youth who waited on us, watched every motion of our host, with the

utmost attention ; whilst he commanded or directed him by signs.”—*Bible in Palestine*, p. 179.

In royal establishments the “cup-bearer” was not only a head-servant, but an officer of great importance in the state. It was through the interposition of the chief cup-bearer or butler that Joseph attained to greatness in Egypt (Gen. xl. 1—21 ; xli. 9). Rabshakeh appears from his name, which means “chief of the cup-bearers,” to have held a similar post in the Assyrian court : and so did Nehemiah in the Persian court, as he himself tells us :—“I was the king’s cup-bearer.” “Wine was before him ; and I took up the wine and gave it to the king” (Neh. i. 11 ; ii. 1). The monuments of Assyria exhibit this officer to us. In one of the sculptures of Nimroud is “the king seated on a stool or throne of most elegant design and careful workmanship. His feet are placed upon a foot-stool supported by lions’ paws. In his elevated right hand he holds a cup ; his left rests upon his knee. . . . The robes are covered with the most elaborate embroidery. . . . In front of the king stands an eunuch, holding in one hand, and above the cup, a fly-flapper ; and in the other, the cover or the case of the cup which is in the hand of the king. A piece of embroidered linen, or a towel, thrown over his shoulder, is ready to be presented to the king, as is the custom to this day in the East, after drinking or performing ablution.”—LAYARD’S *Nineveh*, i. 136.

The public entertainments of the eastern monarchs were carried out in most magnificent style, as described in Esther i. and Daniel v. On this subject Mr. Layard writes as follows :—“From casual notices in the Bible and in ancient history, we learn that the Assyrians, as well as those who succeeded them in the empire of Asia, were fond of public entertainments and festivities, and that they displayed on such occasions the greatest luxury and magnificence. The Assyrian king, called Nebuchodonosor in the apocryphal book of Judith, on

returning from his victorious expedition against Arphaxad, feasted with his whole army for one hundred and twenty days. The same is related by the Greek authors of Sardanapalus, after his great victory over the combined armies of the Medes. The book of Esther describes the splendour of the festivals given by the Babylonian king. The princes and nobles of his vast dominions were feasted for one hundred and eighty days; and for one week all the people of Susa assembled in the gardens of his palace, and were served in vessels of gold. The richest tapestries adorned the halls and tents, and the most costly couches were prepared for the guests. Wine was served in abundance; and women, including even the wives and concubines of the monarch, were frequently present to add to the magnificence of the scene. According to Quintus Curtius, not only did hired female performers exhibit on these occasions, but the wives and daughters of the nobles, forgetting their modesty, danced before the guests. Wine was drunk immoderately. When Babylon was taken by the Persians, the inhabitants were celebrating one of their great festivals, and even the guards were intoxicated. The Babylonian king, ignorant of the approaching fate of his capital, and surrounded by one thousand of his princes and nobles, and by his wives and concubines, drank out of the golden vessels that had been carried away from the Jewish temple. On the walls of the palace at Khorsabad was a bas-relief representing a public feast, probably in celebration of a victory. Men were seen seated on high chairs, with drinking-cups in their hands; whilst attendants were bringing in bowls, goblets, and various fruits and viands for the banquet. At Nimroud part of a similar bas-relief was discovered. Music was not wanting on these occasions."—*Nineveh*, ii. 410.

It was and still is the custom in these parts to commence their entertainments at an early hour. Ben-

hadad is described as "drinking himself drunk in the pavilions, he and the kings" at midday (1 Kings xx. 16); and Isaiah pronounces, "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!" "On the 15th of April, 1813," says Morier, "returning from a morning ride, about seven o'clock, I saw, at about forty yards from the road-side, a party of well-dressed Persians seated on a carpet close to a rising ground in the plain, with a small stream of water, near a field of rising corn, flowing before them, and surrounded by their servants and horses. As I passed, they sent a lad to me with a message to the following purpose: 'The Khan sends his compliments, says, be happy, and join his party.' At the same time the whole company hallooed out to me as loud as they could, 'Be happy! be happy!' I afterwards learnt that this party was given by a Yuzbashee, or colonel of the king's troops, and that they were in the height of enjoyment when I passed, for they were all apparently much intoxicated. We one day met a party in one of the king's pleasure-houses nearly under similar circumstances; and we found that the Persians, when they commit a debauch, arise betimes, and esteem the morning as the best time for beginning to drink wine, by which means they carry on their excess until night."—MORIER'S *Second Journey*, p. 189.

The foregoing extract from Morier, illustrates another point, viz., the custom of holding entertainments in the open air. This was not unusual, as evidenced by several instances in the Bible: Abraham laid out the meal for his guests, under a tree (Gen. xviii. 8); so also did Gideon (Judg. vi. 19): and it appears to have been an indication of peace and security, when invitations were sent out for such entertainments, as implied in Zech. iii. 10:—"In that day, saith the Lord of Hosts, shall ye call every man his neighbour under the vine and under the fig-tree." In

the present day, the Eastern people frequently form parties of pleasure, and repose under the trees in warm weather, eating and drinking there; and they also invite passengers to partake with them in their repasts. At Philadelphia, "Some families beneath the trees, by a rill of water, invited us to alight and partake of their refreshments." "Among the Greeks, whole families are seen sitting on the grass, and enjoying their early or evening repast beneath the trees, by the side of a rill."—CHANDLER'S *Travels in Asia Minor*, i. 23, 289.

"It is a very customary and a very desirable thing in the East, to eat under the shade of trees; and this situation the inhabitants seem to prefer to taking their repasts in their tents or dwellings;" so De la Roque tells us. "We did not arrive at the foot of the mountain till after sunset, and it was almost night when we entered the plain; but as it was full of villages, mostly inhabited by Maronites, we entered into the first we came to, to pass the night there. It was the priest of the place who wished to receive us; he gave us a supper under the trees, before his little dwelling."—CALMET.



ADAB ON HORSEBACK.

CHAPTER XI.

DRESS.

MATERIALS OF DRESS.—SKINS; WOOL; LINEN; SILK.—ORDINARY DRESS OF MALES.—COAT.—GIRDLE.—CLOAK.—COSTUME OF BEDOUINS.—THE CLOAK USED FOR CARRYING ARTICLES.—SANDALS.—HEAD-DRESS.—ROBES WORN BY THE WEALTHY.—COAT OF MANY COLOURS.—SHIRTS.—SECOND COAT.—HAIRY GARMENT.—COLOUR OF GARMENTS.—ROMAN DRESS.—EMBROIDERED GIRDLE.—TURBAN.—DRESS OF FEMALES.—UNDER GARMENTS.—OUTER GARMENTS.—USE OF THE VEIL IN ANCIENT AND MODERN TIMES.—SHOES.—TURBANS.

THE general character of oriental dress has been the same in all ages—loose flowing robes, of varying thickness, so as to suit the variations of an eastern clime, easily put on and off, and without the same amount of

distinction between the sexes as prevails among ourselves. The earliest material in use was the skins of animals, as being ready at hand and requiring little preparation:—"Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them" (Gen. iii. 21). This was soon superseded, however, by wool: for though it is not mentioned by name until after the Exodus, yet the notice of the flocks kept by Abel and the other Patriarchs, and still more decisively the notices of sheep-shearing in Gen. xxxi. 19; xxxviii. 12, imply that it must have been used.

Flax is first noticed in Ex. ix. 31, as growing in Egypt, and we know from many sources of information that linen was manufactured there at a very early period: the Jews became acquainted with it, if not before the Egyptian captivity, through the commerce that subsisted with Egypt, at all events at that time; for we read in 1 Chron. iv. 21, of certain "families of the house of them that wrought fine linen." There were various qualities of linen, as implied in the expression "fine linen." This appears at all times to have been an expensive luxury, reserved for people of rank and wealth: the robes in which Pharaoh arrayed Joseph were of this material (Gen. xli. 42); so also were certain of the high priest's vestments (Ex. xxviii. 5, 6, 8, 15, 39). David on a state occasion was "clothed with a robe of fine linen" (1 Chron. xv. 27); and lastly the rich man in the parable was "clothed in purple and fine linen" (Luke xvi. 19). On the other hand, the ordinary linen was used for some of the priest's robes (Ex. xxviii. 42), and was the material for ordinary robes: the "little coat" which Hannah brought for Samuel, was made of it (1 Sam. ii. 18), and so also were the ephods of David, and the priests of his day (2 Sam. vi. 14; 1 Sam. xxii. 18).

With regard to yet more costly materials, we have only to observe that silk, though apparently noticed in Prov. xxxi. 22, and Ez. xvi. 10, 13, was not known

until a much later period: the only authentic notice of it occurs in Rev. xviii. 12:—"No man buyeth their merchandise of silk." The substance described in Ezekiel was probably a very fine kind of linen, similar to that which is noticed in Amos iii. 12, under the title of "Damascus," or, as we should say, *damask*, from its having been manufactured at that place. It was forbidden to the Jews to "wear a garment of divers sorts, as of woollen and linen together" (Deut. xxii. 11), apparently with the view of impressing them with a love of simplicity.

The ordinary robes of the Jew were two, which are distinguished in our Bible as the "coat" and "cloke." The former was in reality an under-garment, resembling in shape our shirt, inasmuch as it fitted close to the body, reached to the knee, and was furnished with sleeves. Its shape may have varied at different periods, but this was its general appearance. A person clothed in the "coat" or tunic alone was said to be stripped or naked: thus of Saul it is said that he "lay down naked" when he had "stripped off his clothes," *i. e.*, his outer garments (1 Sam. xix. 24): so again of Isaiah:—"Go and loose the sackcloth" (which was worn, not next the skin, but over the coat) "from off thy loins . . . and he did so, walking naked" (Is. xx. 2): and so lastly of Peter:—"He girt his fisher's coat (the outer garment) unto him, for he was naked" (John xxi. 7).

The "coat" was confined at the waist by a girdle, made sometimes of leather, as in the cases of Elijah, and John the Baptist, of each of whom it is said that he had "a leathern girdle about his loins" (2 Kings i. 8; Matt. iii. 4); and sometimes of linen, such as Jeremiah was ordered to wear:—"Go, and get thee a linen girdle, and put it upon thy loins" (Jer. xiii. 1). The folds of the coat overlapping the girdle formed a kind of pocket or purse, to which our Lord alludes when He bids His disciples:—"Provide neither gold,

nor silver, nor brass in your purses" (Matt. x. 9): the sword was also attached to the girdle, as we read of Ehud, who "made him a dagger . . . and he did gird it under his raiment" (Judg. iii. 16), and again of Joab:—"Joab's garment was girded unto him, and upon it a girdle with a sword fastened upon his loins in the sheath thereof" (2 Sam. xx. 8): and, lastly, the inkhorn of a scribe was appended to it:—"One man among them was clothed with linen, with a writer's inkhorn by his side" (Ez. ix. 2).

The following extracts elucidate the character of the ordinary girdle:—"Men and women wear from infancy a leathern girdle around the naked waist; it consists of four or five thongs, twisted together into a cord as thick as one's finger. I heard that the women tie their thongs, separated from each other, round their waist.

"Both men and women adorn the girdle with pieces of ribbon or amulets" (and also with shells).—BURCKHARDT'S *Notes on the Bedouins, &c.*, pp. 49, 234.

"All the Arabs wore a broad leathern girdle about their loins."—*Narrative of a Mission of Inquiry to the Jews*.

"The usual dress is a long robe, not much unlike a woman's gown. It is fastened about the waist with a girdle. The part of the dress above the girdle having an opening, is used for stowing away all sorts of things; handkerchiefs, when they have any; bread, fruit, &c.,—nothing comes amiss; they put it into the bosom. As the receptacle goes all round the body, it is equal to three or four of those large pockets our great-grandmothers used to wear."—PAXTON'S *Letters*, p. 15.

Herodotus (vi. 125) relates the story of a man named Alcmaeon, who, having been promised by the rich king Croesus, that he should have as much gold as he could carry about his body at once, put on a very wide tunic, leaving a great space at the bosom, and also the widest

ouskins he could procure. Being conducted into the treasury, he stuffed first the buskins, and then his whole *bosom*, with money; and having afterwards loaded his hair, and filled his mouth with the same, walked out of the treasury, his appearance scarcely retaining that of a human form. The story illustrates the use of the word *bosom*.

“Getting up to proceed on our way, we were greatly struck with the force and correctness of the Bible description, ‘I shook my lap.’ Our attendants having sat very carelessly on the dry earth, their laps were partially filled with sand, which, as they rose, they *shook out*.”—*Bible in Palestine*, p. 43.

Over the coat was worn the “cloke,” which consisted simply of a quadrangular piece of thick stuff, resembling the *abbas* of the modern Syrians. It might be worn in various ways, either over the two shoulders like a shawl, or over one shoulder and across the breast like a Scotch plaid. The four corners were adorned with a fringe or tassel, attached to it by a blue riband, according to the Divine command in Numb. xv. 38, 39:—“Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue; and it shall be unto you for a fringe that ye may look upon it, and remember all the commandments of the Lord and do them.”

The “coat” and “cloke” are still the chief articles of a Bedouin’s attire:—“The Bedouins of Africa . . . wear a very short shirt, bound by a leathern girdle, and a very large mantle, one corner of which being made fast to the girdle, permits the rest to fall in majestic folds from the shoulders round the person, or from the head like a sheet.”—LABORDE, p. 64.

“We were all dressed like Bedouins. A woollen cloak striped with brown; a red tanned sheepskin; a linen shirt, fastened round the waist by a leathern or

woollen (girdle); and the striped yellow and red handkerchief, fastened round the head by a cord of camel-hair dyed black, formed the whole of our apparel.”—LABORDE, p. 44.



BEDOUIN COSTUME.

The “cloke” was not only used as a garment, but was useful for carrying any articles. Thus we read that the Israelites in going out of Egypt had their kneading-troughs “bound up in their clothes upon their shoulders” (Ex. xii. 34); and similarly, that when the spoils of the Midianites were collected, they spread a garment and did cast therein every man the earnings of his prey” (Judg. viii. 25). Some-

times the ample fold in front was used for more bulky articles : we read of one who “found a wild vine and gathered thereof wild gourds his *lap* full” (2 Kings iv. 39); and again:—“If one bear holy flesh in the *skirt* of his garment” (Hagg. ii. 12); and again:—“Good measure, pressed down, and shaken together, and running over, shall men give into your bosom” (Luke vi. 38). It was also used as a coverlet at night; whence it was ordered in the law:—“If thou at all take thy neighbour’s raiment to pledge, thou shalt deliver it unto him by that the sun goeth down : for that is his covering only, it is his raiment for his skin : wherein shall he sleep?” (Ex. xxii. 26, 27) : and it is in reference to this that our Saviour says:—“If any man will sue thee at the law, and take away thy coat, let him have thy cloke also” (Matt. v. 40).

“The cloke,” says Mr. Arundell, speaking of the camel-driver, “is his fair-weather and foul-weather companion ; his protection against the heat and cold by day, and by night his bed and counterpane. How cruelly would he feel its loss ! So humane was the law of the Jewish legislator, ‘If thou at all take thy neighbour’s raiment to pledge, thou shalt deliver it unto him by that the sun goeth down : for that is his covering only, it is his raiment for his skin : wherein shall he sleep?’”—*Asia Minor*, ii. 123, 124.

“The scanty clothes which they wear through the day are also their covering by night; the cloth swaddled about the waist serves for a mattress : and the linen garment worn about the loins is a sheet to cover the Arab while he sleeps. The highlanders, to secure themselves from being infested by insects, sleep in sacks.”—*NIEBUHR’S Travels*, ii. 235.

The feet of all, except the very poor, were protected from injury by leather sandals, bound with straps about the ankle. These were taken off on entering a room or any sacred place ; and therefore Moses at the burning bush was bidden :—“Put off thy shoes from off thy

feet, for the place whereon thou standest is holy ground" (Ex. iii. 5); and similar to this is the language of the captain of the Lord's host to Joshua (Josh. v. 15).



POOR BEDOUIN.

"The ground (in this desert) was covered with the large thorns of the talh trees, which are a great annoyance to the Bedouins and their cattle. Each Bedouin carries in his girdle a pair of small pincers, to extract the thorns from his feet, for they have no shoes, and use only a sort of sandal made of a piece of camel's skin, tied on with leathern thongs.

"On departing, Ayd, who was barefooted, and whose feet had become sore with walking, took from under the date-bush, round which he had passed the night, a pair of leathern sandals, which he knew belonged to his friend the fisherman, and which the latter had

hidden there till his return. In order to inform the owner that it was he who had taken the sandals, he impressed his footstep in the sand just by, which he knew the other would immediately recognize, and he turned the toes towards the south, to indicate that he had proceeded with the sandals in that direction.” —BURCKHARDT’S *Travels in Syria, &c.*, pp. 446, 513.



To put off the shoes is a mark of reverence. Maundrell was obliged, in some cases where he visited private individuals, to comply with this custom. Another traveller says that at the doors of an Indian pagoda, as many slippers and sandals are seen as there are hats hanging up in our churches. The Egyptians, also, do not permit any one to enter their temples with shoes

on, because shoes being made of the skin of dead animals are regarded as polluting them; and the Turks always leave their shoes at the entrance of their mosques.

Finally, the head was shielded from the heat of the sun either by a profusion of hair bound together by a band or tie; or else perhaps by a handkerchief worn like the *keffieh* of the modern Arabs, as described in the following passages:—"A thick kerchief, striped with red, yellow, and blue, and fringed with long plaited cords, was thrown over the (sheikh's) head, and fell down his shoulders. It was held in its place, above the brow, by a band of spun camel's wool, tied at intervals by silken threads of many colours."—LAYARD'S *Nineveh*, i. 92.

"All the Bedouins wear on the head a turban, or square kerchief of cotton, or cotton and silk mixed: the turban they fold about the head so that one corner falls backward, and two other corners hang over the fore part of the shoulders: with these two corners they cover their faces, to protect them from the sun's rays, or hot wind, or rain, or to conceal their features if they wish to be unknown."—BURCKHARDT'S *Notes*, &c., i. p. 48.

The folds of the eastern robes generally fell over the arm and encumbered its motion. Hence in active exercise the robe was thrust back and the arm bared. We may have an allusion to this in the expression in Isaiah lii. 10:—"The Lord hath made bare His holy arm in the eyes of all the nations." This figure, Mr. Jowett observes, "is most lively; for the loose sleeve of the Arab shirt, as well as that of the outer garment, leaves the arm so completely free, that in an instant the left hand passing up the right arm makes it bare; and this is done when a person—a soldier, for example, about to strike with the sword—intends to give his right arm full play. The image represents Jehovah as suddenly prepared to inflict some tremendous yet

righteous judgment, so effectually, that all the ends of the world shall see the salvation of God."—JOWETT'S *Christian Researches*, p. 282.



LARGE SLEEVES.

Thus far we have described the ordinary dress of the Hebrew. There were, however, numerous other robes worn either by the wealthy or by persons of certain professions. We may notice, in the first place, the peculiar coat which Jacob made for Joseph, described in our Bible as a coat "of many colours," but more probably differing from the ordinary coat in its length, and in being provided with sleeves reaching to the wrist (Gen. xxxvii. 3). Fine linen shirts were also occasionally worn next the skin: they are noticed in

Judg. xiv. 12, 13, where Samson proposes as a wager thirty *shirts* and not sheets, as in the text of our version; and in Prov. xxxi. 24, where the diligent housewife is said to make "fine linen," or as it would be more correctly rendered, "fine linen *shirts*."

A second coat or tunic was also worn by the luxurious: it had a special name, *meil*, and differed from the ordinary one in being longer and without sleeves. It is noticed in 1 Sam. xviii. 4:—"Jonathan stripped himself of the *robe* that was upon him, and gave it to David." In 1 Sam. xxiv. 4:—"Then David arose and cut off the skirt of Saul's *robe*;" and in Job i. 20:—"Then Job arose and rent his *mantle*." It formed a special article of the priest's attire, and hence it was the proper title of the "little coat" which Hannah made for Samuel (1 Sam. ii. 19), and it was worn by David on solemn religious occasions (1 Chron. xv. 27).

The varieties of outer garments were still greater, some being distinguished by colour, others by material. We must particularly notice the "hairy garment" of the prophets, which in early times consisted of the shaggy skin of some animal, most commonly a sheep, but afterwards of a coarse material of camel's or goat's hair. Elijah was particularly distinguished by this robe: he wore it on his journey to Horeb, and when he heard the still small voice he "wrapped his face in his *mantle*" (1 Kings xix. 13): when he ascended to heaven the same hairy mantle was cast down on his successor Elisha, and invested him with prophetic power (2 Kings ii. 13, 14): and it appears to have been in reference to this mantle that he is described in 2 Kings i. 8, as a "hairy man," and was at once recognized by Ahaziah from this circumstance. John the Baptist was similarly distinguished by his "raiment of camel's hair" (Matt. iii. 4). We learn from Zechariah xiii. 4, that the garb was assumed by the false prophets of his day, who are described as wearing "a rough gar-

ment to deceive." Occasionally robes of great value were either made of the skins or trimmed with the furs of animals : such was the "robe" of the king of Nineveh (Jonah iii. 6), and such also was the "goodly Babylonish garment," which Achan purloined from the spoils of Ai (Josh. vii. 21). Sheepskin garments are still much worn in the East :—"The inhabitants (of Assalt), including men, women, and children, were clothed in sheepskin jackets, with the skin, looking like red leather, turned outside, and the wool within."

"The dress of the men resembles that of Syrian Arabs on the coast, with the exception only of their wearing over their ordinary dress a short sheepskin jacket, the woolly part on the inside, and the skin of a reddish colour, and tanned, as well as it can be while the wool is on, outside."—BUCKINGHAM'S *Arab Tribes*, pp. 22, 49.

"Coming upon the dead carcass of a camel, which two men were flaying for the sake of its flesh and skin, our guide remarked that besides these the hair also is valuable, being used in making rough cloaks for the Bedouins. No doubt these are the same as the hairy garment worn by Elijah, and the raiment of camel's hair worn by John the Baptist."—*Narrative of a Mission of Inquiry to the Jews*, p. 76.

The ordinary robes of the Jews were of a light hue : the more costly were either dyed with the valuable purple dye of the Phœnicians, or were raised to a brilliant white by various processes of the fuller's art. The latter are noticed in Eccles. ix. 8 :—"Let thy garments be always white" in token of joy. The former are more frequently noticed (Prov. xxxi. 22 ; Luke xvi. 19), particularly as worn by foreign nations (Judg. viii. 26 ; Esth. viii. 15 ; Jer. x. 9).

Lastly, in the New Testament we have one or two robes introduced by the Romans, such as the "scarlet robe" with which our Lord was invested (Matt. xxvii. 28), and which belonged to one of the officers of the

Roman army : and the travelling "cloak" of St. Paul (2 Tim. iv. 13), which resembled in form the modern *poncho*.

The girdle was frequently embroidered with gold and silver thread : thus Daniel describes a certain man as "clothed in linen, whose loins were girded with fine gold of Uphaz" (Dan. x. 5) ; similarly, in the Apocalypse, the Son of man is described as "clothed with a garment down to the foot, and girt about the paps with a golden girdle" (Rev. i. 13) ; and again the angels, as "clothed in pure and white linen, and having their breasts girded with golden girdles" (Rev. xv. 6). The peculiar girdle of the priests, named in the Hebrew *abnet*, was highly decorated with embroidery (Ex. xxviii. 39).

The modern girdles are thus described :— "The girdle is a long, large piece, often as large, and even much larger, than a sheet, but of fine texture—usually of the shawl kind. They wrap this round them four or five times, forming a band from four inches to a foot wide, as the taste of each may be : then give such a fastening to the end as each may choose."—PAXTON'S *Letters*, p. 14.

"These girdles . . . are usually of worsted, very artfully woven into a variety of figures.

"They are made to fold several times about the body ; one end of which, being doubled back, and sewn along the edges, serves them for a purse. The Turks make a further use of these girdles, by fixing therein their knives and poniards ; whilst the writers and secretaries suspend in the same their inkhorns."—SHAW'S *Travels*, i. 409, 410.

The head-dresses worn on state occasions were also very grand, though we know little of their shape or size : they probably resembled the modern turban, and were decorated with jewels placed in front. They are described in our version by the term "diadem," as in Is. lxii. 3 :—"Thou shalt also be a crown of glory in

the hand of the Lord, and a royal diadem in the hand of thy God;" "My judgment was as a robe and a diadem" (Job xxix. 14). The jewel is described as an "ornament," as in Is. lxi. 10:—"He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments." The Assyrians were remarkable for the magnificence of their turbans, and are described in Ezekiel xxiii. 15, as "exceeding in dyed attire"



The modern Arabs pay great attention to the head-dress. "Nothing," says Niebuhr, "can be more inconvenient or expensive than the head-dress worn by Arabians of fashion. They wear fifteen caps, one over another, some of which are indeed of linen, but the rest of thick cloth or cotton. That which covers all the rest is usually richly embroidered with gold, and has always some sentence of the Koran embroidered upon it. Over all these caps they wrap a large piece of muslin, ornamented at the ends, which flow loose upon the shoulders, with silk or golden fringes. As it must be very disagreeable, in a hot country, to have the

head always loaded in this manner, the Arabians, when in their own houses, or with intimate friends, lay aside this useless weight, all but one or two of the caps. But before persons whom they are obliged to treat with ceremony or respect, they dare not appear without their turbans. Those who desire to pass for men of learning discover their pretensions by the bulk of their turbans. Arabians of rank wear one piece of dress which is not in use among the other inhabitants of the East. This is a piece of fine linen upon the shoulder, which seems to have been originally intended to shelter the wearer from the sun and rain, but is now merely ornamental.” —*Travels*, ii. 233.

The costume of the females differed but little, as we have already observed, from that of the males: the chief distinction between the sexes was marked by the ornaments and accessories. As a matter of propriety, it was ordered that “the woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman’s garment” (Deut. xxii. 5)—a regulation which would have been hardly requisite if the two costumes had not generally resembled each other. The under garment of a woman passed by the same name as that of a man: “I have put off my coat” (Cant. v. 3), but it was made of finer stuff, and longer, as we read of Tamar, whose garments resembled that of Joseph, not as being “of divers colours” but as reaching down to the ankles and wrists (2 Sam. xiii. 19).

The more refined and wealthy wore shirts of “fine linen” (Is. iii. 23), and a second kind of “coat,” or tunic, with sleeves, corresponding to the *meil* of the males, and described in our version as a “mantle” (Is. iii. 22). Their girdles were of fine linen (Prov. xxxi. 24), and there was one kind worn only by a bride, to which Jeremiah alludes:—“Can a maid forget her ornaments, or a bride her *attire*?” (Jer. ii. 32): the same article is intended by the term translated “headbands,” in Is. iii. 20.

The upper garments were various: we have notice of a long and substantial shawl as being worn by Ruth, corresponding to the man's "cloak": it is called a "vail," in our version:—"Also he said, Bring the *vail* that thou hast upon thee, and hold it. And when she held it, he measured six measures of barley, and laid it on her: and she went into the city" (Ruth iii. 15). Another garment, also called a "vail" in our version, appears to have been a light mantle of large size, in which the whole person could be enveloped: we read of it in the following passages:—"Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, what man is this that walketh in the field to meet us? And the servant had said, it is my master: therefore she took a *vail* and covered herself" (Gen. xxiv. 64, 65); "And she (Tamar) put her widow's garments off from her, and covered her with a *vail* and wrapped herself and sat in an open place" (Gen. xxxviii. 14). A simple vestment, probably of finer stuff, is again described in our version by the same title, though in the original the names are different:—"The keepers of the walls took away my vail from me" (Cant. v. 7); and so again in Is. iii. 23. Lastly, the veil itself is referred to in Is. iii. 19, by a term which has reference to its *fluttering* motion, but which our version renders "mufflers."

It will be seen from the above statement that the veil was not worn in ancient as it is in modern times in countries where Mohammedanism prevails. In olden times the Israelitish women went about with their faces exposed to public view, and it was only on certain occasions, where modesty or some other motive prompted concealment, that their ample robes were worn in such a manner as to serve the purpose of a veil. In the present day it is rare to see the countenance of a female, and numerous kinds of veils are in use, as described in the following passages:—"The

face-veil is a long strip of white muslin, concealing the whole of the face except the eyes, and reaching nearly to the feet. It is suspended at the top by a narrow band, which passes up the forehead, and which is sewed, as are also the two upper corners of the veil, to a band that is tied round the head."

"The veil seems to be the most important part of their dress: their chief care is always to hide their face. We often saw little girls running about naked—none, however, had the face uncovered, but all wore veils." — LANE'S *Modern Egyptians*, i. 72; NIEBUHR'S *Arabia*, i. 118.



"The women wear, in all, four kinds of veils; two which they wear when at home, and two which they wear when they go abroad. The first kind of these veils is made as a *kerchief*, falling on the back of the wearer by way of an ornament. The second kind passes under the chin, and covers the bosom. The third is the white veil which covers the whole of their persons; and the fourth is a kind of handkerchief, which

they wear round or over the face, and at the temples. This handkerchief, or veil, has a network at the place of the eyes, like point or thread lace, that it may be seen through.”—CALMET.



VEILS.

“The head-veil worn in the house, in Egypt, is a long piece of white muslin, embroidered at each end with coloured silk and gold, or of coloured crape ornamented with gold thread, lama, and spangles. It rests upon the head, and hangs down behind, nearly, or quite, to the ground.”—LANE’S *Modern Egyptians*, i. 71.

The shoes of the wealthy were made of “badger’s” or more probably *seal* skins (Ez. xvi. 10), which admitted of being dyed various colours. A similar material is still employed in the peninsula of Sinai, as we learn from the following passage in Robinson’s *Researches*, i. 116 :—“The superior also procured for me a pair of the sandals usually worn by the Bedawin

of the peninsula, made of the thick skin of a fish which is caught in the Red Sea. . . . The skin is clumsy and coarse, and might answer very well for the external covering of the tabernacle ; but would seem hardly a fitting material for the ornamental sandals belonging to the costly attire of high-born dames in Palestine, described by the prophet Ezekiel."

The turbans of the Jewish ladies were no doubt of a handsome character ; but we have no particular description of them. They were not improbably similar to those of the modern Egyptian ladies, which are thus described by Mr. Lane :—"The head-dress consists of a takecyeh (*i. e.* a small, close-fitting cotton cap) and tarboosh (a red cloth cap also fitting closely to the head), with a square kerchief of printed or painted muslin, or one of ~~the~~ *crape*, wound tightly round. A kind of crown, called 'kurs,' and other ornaments, are attached to the ladies' head-dress."—*Modern Egyptians*, i. 70.



FEMALE HEAD-DRESS.

CHAPTER XII.

ORNAMENTS, AND CARE OF THE PERSON.

ORNAMENTS WORN BY MALES.—THE STAFF, SIGNET-RING, EARRINGS, AND BRACELETS.—FEMALE ORNAMENTS.—NOSE-RINGS, EARRING, NECKLACE, BRACELETS, ARMLETS, ANKLETS, STRIDE-CHAINS, SCENT-BOTTLES, AMULETS, MIRRORS, GOLDEN CROWNS.—WASHING THE FEET.—WASHING THE HANDS.—BATHING.—WASHING THE FEET AFTER BATHING.—ANOINTING.—THE HAIR.—PLAITED HAIR.—THE BEARD.—ROUNDING THE CORNER OF THE HAIR PROHIBITED.—PAINTING THE FACE.

FROM the dress we pass to the ornaments with which the Hebrews decorated their person, and which were remarkable both for their number and their value. The articles most appropriate to the patriarch or elder

were a staff, a signet-ring, and bracelets. Thus when Judah asked Tamar what pledge he should give, she answered, "Thy signet, and thy bracelets, and thy staff that is in thine hand" (Gen. xxxviii. 18). The staff was probably ornamented; for Herodotus (i. 195) tells us of the Babylonians, that "every one carries a ring and a staff carved by man's hands, and on every staff there is something represented—an apple, or a rose, or a lily, or an eagle, or something else: for no man carries a staff without a device on it."

The ring was engraved with some emblem, or perhaps with the name of its owner: it was sometimes regarded as the symbol of authority: thus "Pharaoh took off his ring from his hand and put it upon Joseph's hand" (Gen. xli. 42): and again "the king took his ring from his hand and gave it unto Haman" (Esth. iii. 10); and afterwards "the king took off his ring, which he had taken from Haman, and gave it unto Mordecai" (viii. 2). The value of the signet-ring in the eyes of its owner is remarkably exhibited in the language in Jeremiah xxii. 24:—"As I live, saith the Lord, though Coniah the son of Jehoiakim king of Judah were the signet upon My right hand, yet would I pluck thee thence."

"On the little finger of the right hand is worn a seal-ring, which is generally of silver, with a cornelian, or other stone, upon which is engraved the wearer's name: the name is accompanied by the words 'His servant' (signifying, the servant, or worshipper of God), and often by other words expressive of the person's trust in God, &c. The seal-ring is used for signing letters and other writings, and its impression is considered more valid than the sign manual. (Therefore, giving the ring to another person is the utmost mark of confidence.) A little ink is dabbed upon it with one of the fingers, and it is pressed upon the paper; the person who uses it having first touched his tongue with another finger and moistened the place in the paper which is to be

stamped. Almost every person who can afford it has a seal-ring, even though he be a servant."—LANE'S *Modern Egyptians*, i. 55, 56.

"The authenticity of a merchant's letters, as of his bills, depends entirely upon the *seal*. It is not usual to sign either; and they are not often written in the hand of the person who sends them; so that it is the seal which is of importance. Engraven upon it is the name and title, if he has one, of the person it belongs to, and the date when it was cut. The occupation of seal-cutter is one of much trust and some danger: he keeps a register of every seal he makes, and if one is stolen or lost by the party to whom he sold it, his life would answer for the crime of making another exactly the same. The person to whom it belongs, if



in business, is obliged to take the two most respectable witnesses of the occurrence, and to write to his correspondents, declaring all accounts and business with his former seal null from the day upon which it was lost."—See PERKINS'S *Residence in Persia*, &c., pp. 421, 422.

The use of such instruments for signature is recorded in the books of Moses, seventeen hundred years before the Christian era, and the practice has continued in Eastern countries, with little variation, to the present day. The signets of the Turks are of this description. The Romans, Greeks, and Egyptians had the same custom. In the thirty-eighth chapter of Genesis we read that Tamar demanded the signet of Judah; and above three thousand years have passed since the great lawgiver of the Jews was directed to engrave the names of the children of Israel upon onyx stones, "like the engravings of a signet," to be set in ouches of gold, for the shoulders of the ephod. That the signet was of stone set in metal, in the time of Moses, is also evident from this passage of sacred history: "With the engravings of a signet shalt thou engrave the two stones; thou shalt make them to be set in ouches of gold." Signets without stones, and entirely of metal, did not come into use until the time of Claudius Cæsar.

At a caravanserai at Sidon, "two Druse women were sitting. . . . On the finger they wore a massy ring, having a seal on it."—*Narrative of a Mission to the Jews*, p. 256.

"Dr. Abbott wore on his finger a very curious ring, supposed to be the signet of Cheops. It is of the purest gold, and very massive; the seal part is square, and engraved with hieroglyphics. His Egyptian Majesty must have had a small finger, for it would not go on that of any of the gentlemen present, excepting Dr. Abbott's, and it only just fitted my third finger."—MRS. GRIFFITH.

Earrings appear to have been worn only by young men among the Hebrews, as may be inferred from Ex. xxxii. 2:—"Break off the golden earrings, which are in the ears of your wives, of your sons, and of your daughters." They were, however, extensively used by men belonging to other nations, and particularly by the Midianites: for we are told of the latter:—"They

had golden earrings, because they were Ishmaelites" (Judg. viii. 24). Officials of high rank also wore massive chains in Egypt and Persia; as we read of Joseph:—"Pharaoh put a gold chain about his neck" (Gen. xli. 42); and of Daniel:—"Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck" (Dan. v. 29). Similarly the Midianites wore collars made of crescent-shaped pieces of metal, described in our version as "ornaments." The same people are also described as wearing ear-pendants attached to their earrings: these are described in our version as "collars," or in the margin "sweet jewels" (Judg. viii. 26). The use of the bracelet was not so common among the Hebrews; yet we have it mentioned among the ornaments of Saul:—"I took the crown that was upon his head, and the bracelet that was on his arm" (2 Sam. i. 10). The size and weight of the man's bracelet is vividly brought before us in the story told by Herodotus (ii. 20, 22) that Cambyses sent among other presents to the king of Ethiopia a neck chain and armlets, and the king, fancying they were fetters, laughed and said that the Ethiopians had much stronger ones.

Females wore a great variety of ornaments, some of which are peculiar to eastern countries. We will first notice the nose-ring, which in our version is described as an "carring," or a "jewel for the forehead." It is noticed in the following passages: "The man took a golden *nose-ring* of half a shekel weight. . . . I put the *nose-ring* upon her face" (Gen. xxiv. 22, 47); "I put a *nose-ring* on these, and earrings in thine ears" (Ez. xvi. 12); in Is. iii. 21 it is described as a "nose-jewel." It is still a very common ornament: we are told that:—"In almost all the East, the women wear rings in their noses, in the left nostril, which is bored low down in the middle. These rings are of gold, and have commonly two pearls and one ruby between, placed in the ring. I never saw a girl or young

woman, in Arabia or Persia, who did not wear a ring after this manner in her nostril." "Where rings for the face are mentioned in Scripture, this ornament is probably often meant. The women also wear earrings, of which some are immensely large. They are made of several kinds of metal, horn, or wood, according to the rank of their owners."—HARMER'S *Observations*, iv. 311, 314.

The size of these nose-jewels is marvellous: Layard describes an Arab lady as having "her nose adorned with a prodigious gold ring, set with jewels, of such ample dimensions that it covered the mouth, and was to be removed when the lady ate.—*Nineveh*, i. 101. So again Bruce:—"There was also a ring put through the gristle of her nose, and which hung down to the opening of her mouth. I think she must have breathed with great difficulty."

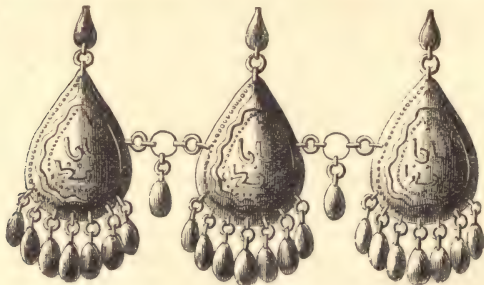
Earrings were also common, and are sometimes described by the same term as the nose-ring, which has led to the error in our translation. Jacob's wives "gave unto Jacob . . . all their earrings which were in their ears" (Gen. xxxv. 4): they are again referred to in the passage above quoted from Ezekiel: and it appears from Is. iii. 19, that the *ear-pendants*, or, as our version has it, "chains," or "sweet balls," were worn by women just as by the Midianitish men.

The earrings at present worn in the East are of extraordinary size. They are thus described by Layard:—"Hanging from each ear, and reaching to her waist, was an enormous earring of gold, terminating in a tablet of the same material, carved and ornamented with four turquoises."—*Nineveh*, i. 101. So also Bruce, describing the wife of the King of Nubia:—"Her ears reached down to her shoulders, and had the appearance of wings; she had in each of them a large ring of gold somewhat smaller than a man's little finger, and about five inches diameter. The weight of these had drawn down the hole where her ear was pierced, so

much, that three fingers might easily pass above the ring."

Necklaces are noticed in Ez. xvi. 11 :—"I decked thee also with ornaments, and I put bracelets on thine hands, and a chain on thy neck;" in Cant. i. 10 :—"Thy cheeks are comely with rows of pearls, thy neck with chains of gold;" and perhaps in Cant. iv. 9 :—"Thou hast ravished my heart with one chain of thy neck," though this has been otherwise understood of a lock of hair. The one mentioned in Cant. i. 10, consisted, as its Hebrew name implies, of perforated pearls or beads, strung together. Another sort was made of crescent-shaped disks of metal, such as we have already noticed : there are the "round tires like the moon" of Is. iii. 18.

The last named of these necklaces seems to resemble the ornament now known as the *hilar* among the modern Egyptians, which consists of a crescent of diamonds set in gold and silver. In form it resembles the



MOON ORNAMENT.

phasis of the moon when between two and three nights old. The *moon* is an ornament formed of a thin plate of gold embossed with fanciful work, and having about seven little flat pieces of gold attached to the lower

part ;—or it is composed of gold with diamonds, rubies, &c.—See LANE'S *Modern Egyptians*, Appendix A.

Another opinion, however, has been formed in regard to this ornament :—"The females (in a family of Sidon) wore their hair in tresses behind, reaching down to their heels. To the end of these tresses were attached little bits of metal, which striking against each other, gave out sometimes a *low tinkling sound*, and very pleasing. . . . We also observed on their heads a kind of metal cap, in the shape of an inverted cup ; in the centre of which was a tassel, which dangled on the shoulder of the wearer. These, we apprehend, must be the 'round tires like the moon.'"
—*Bible in Palestine*, pp. 37, 38.

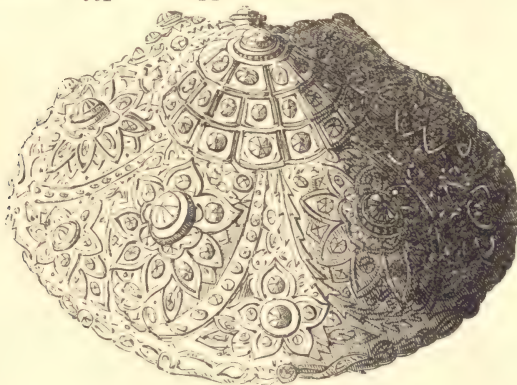
Bracelets and armlets were worn : Eliezer produced for Rebekah "bracelets for her hands of ten shekels weight of gold" (Gen. xxiv. 22) ; they are again mentioned in Is. iii. 19, and they appear among the various articles noticed in Numbers xxxi. 50 :—"Jewels of gold, chains, and bracelets, rings, earrings and tablets."

Anklets and stride-chains are ornaments unknown in our country : they are mentioned in Is. iii. 18, 20 :—"In that day the Lord will take away the bravery of their tinkling ornaments about their feet . . . and the ornaments of the leg." The effect of the stride-chain was to shorten the step, while the anklet was furnished with small bells : hence the daughters of Zion are described as "walking and mincing as they go, and making a tinkling with their feet" (verse 16). Bruce describes the Queen of Nubia as having "on her ankles two manacles of gold, larger than I had ever seen on the feet of felons ;" and Layard speaks of the "loud jingling made by the loose silver rings on the wrists and ankles."—*Nineveh*, i. 101.

We have further to notice the *scent-bottles*,—in our version, "tablets," or "houses of the soul" (margin), one of the articles enumerated in Is. iii. 20 ; the

amulets, which are supposed to have been in the form of earrings, and are therefore so described in the verse just quoted; the mirrors of polished metal, of which we have notice both in Is. iii. 23, and in Ex. xxxviii. 8:—"And he made the laver of brass and the foot of it of brass of the looking-glasses of the women assembling;" and the numerous trinkets interwoven with the hair, or strung together and worn about the face.

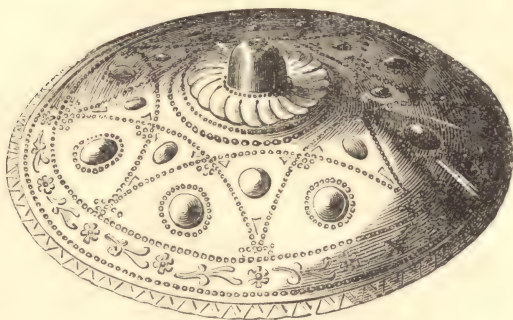
The head dress was ornamented, as we have already observed, with a kind of crown called "*kurs*," sewn upon the crown of the cap, and which is often made of diamonds. They are thus represented in Lane's *Modern Egyptians*, Appendix A.



DIAMOND KURS.

The following passages further illustrate the profusion of ornaments worn about the head. Of a lady of distinction, Bruce writes: "She appeared magnificently dressed, with a kind of round cap of solid gold upon the crown of her head, all beat very thin, and hung round with sequins; with a variety of gold chains and necklaces about her neck."—Bruce's *Travels*

"A favourite eastern head-dress is a forehead-band or tiara, adorned with precious stones; from which depends a jewel, which falls upon the forehead. They fasten this diadem with a string of pearls, which comes under the chin."—CALMET.



GOLD KUPS.

"The fondness of the daughters of Zion for a fine head-dress, . . . still lingers in the hearts of the Jewesses at Brody (in Austrian Poland). They wear a black velvet coronet, adorned with strings of precious stones or imitation pearls; and though this piece of finery costs several pounds, yet so devotedly attached are they to their 'round tires like the moon,' that scarcely can an old woman be found seated at her stall who does not wear one, as if they were queens even in their captivity."—*Narrative of a Mission of Inquiry to the Jews*, p. 452.

Cleanliness and attention to the person were regarded by the Jew as matters of primary importance, being not only imposed by the requirements of health and comfort in a hot climate, but further enforced by ritual observances. Washing was carried on to a great extent; it was one of the most ordinary acts of hospi-

talities to offer water for the feet of a newly-arrived guest. Thus did Abraham and Lot courteously invite the three angels :—" Let a little water, I pray you, be fetched, and wash your feet ;" " And he said . . . turn in, I pray you, into your servant's house, and tarry all night, and wash your feet " (Gen. xviii. 4 ; xix. 2) : so,



EWER AND BASIN.

again, Laban received Jacob :—" The man came into the house : and he gave water to wash his feet, and the men's feet that were with him " (Gen. xxiv. 32) ; and again, " David said to Uriah, go down to thy house, and wash thy feet," implying that he was to sit down to meat (2 Sam. xi. 8).

There is a peculiar necessity for this in countries where sandals alone are worn, and where the heat and dust are great. The performance of the act of washing a guest's feet betokened great affection and attention : we have already referred to the striking scene in the house of Simon the leper (Luke vii. 36—50) ; but a

still more striking instance is afforded to us in the example of our blessed Lord Himself, of whom we read in John xiii. 4—8: "He riseth from supper, and laid aside His garments; and took a towel and girded Himself. After that He poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded. Then cometh He to Simon Peter; and Peter saith unto Him, Lord, dost Thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me." We may further observe that it is noticed as one of the tokens of a "well-reported" widow, "she have washed the saints' feet" (1 Tim. v. 10).

The same attention is still shown to eastern travellers. The following passage is from the journal of Mr. Jowett:—

"October 1st.—Went with Mr. Lewis to Deir el Kamr, which may be called the capital of Mount Lebanon. The journey took us nine very hot and tedious hours. . . . We arrived at sunset. . . . We had a letter to a very respectable man in the town, and had an enthusiastic welcome from his family. Before supper, the master of the house directed his servant to bring in a large brass pan, full of warm water, in which for the first, and indeed the only time, that I ever experienced such attention, he illustrated the ancient custom of washing the feet of strangers, and no compliment could have been more seasonable."—JOWETT'S *Researches in Syria*, pp. 78, 79.

"(Ramleh).—Our youthful host now proposed, in the genuine style of ancient oriental hospitality, that a servant should wash our feet. This took me by surprise, for I was not aware that the custom still existed here. . . . We gladly accepted the proposal, both for the sake of the refreshment and of the scriptural illus-

tration. A female Nubian slave accordingly brought water, which she poured upon our feet over a large shallow basin of tinned copper; kneeling before us, and rubbing our feet with her hands, and wiping them with a napkin.”—ROBINSON’S *Researches*, ii. 229.

“... A slave in my bed-room washed my feet. I was struck with the degree of abasement expressed in the act: and as he held the foot in the towel, with his head bowed down towards it, I remembered the condescension of the blessed Lord. May I have grace to follow such humility!”—*Life of Henry Martyn*, p. 137.

The custom of washing the hands before meals has been already noticed. That it was usual on other occasions, is implied in the metaphorical references to it in the Psalms:—“I will wash my hands in innocency: so will I compass thine altar, O Lord;” “Verily I have cleansed my heart in vain, and washed my hands in innocency” (Ps. xxvi. 6; lxxiii. 13); and still more vividly in the symbolical action of washing the hands as betokening non-participation in guilt:—“All the elders of that city, that are next unto the slain man, shall wash their hands over the heifer... and shall say, Our hands have not shed this blood, neither have our eyes seen it” (Deut. xxi. 6, 7); “When Pilate saw that he could prevail nothing, ... he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it” (Matt. xxvii. 24).

Bathing was carried on either in rivers or in baths constructed in the courtyard of houses:—“The daughter of Pharaoh came down to wash herself at the river” (Ex. ii. 5): and Naaman was bid:—“Go and wash in Jordan seven times” (2 Kings v. 10). The wife of Uriah the Hittite was seen washing by David as he walked upon the roof of his house, probably in the courtyard of her own house (2 Sam. xi. 2), as we are expressly told of Susannah (verse 15). Public baths were not introduced until a late period, and are

first noticed by Josephus (*Ant.* xix. 7, § 5). Bathing was particularly practised before any formal visit, as in the case of Ruth:—"Wash thyself therefore, and anoint thee, and get thee down to the floor" (*Ruth* iii. 3); or before religious exercises, as in the following instance:—"Then Jacob said unto his household, . . . Put away the strange gods and *be clean*" (*Gen.* xxxv. 2): and this was probably the mode by which the Israelites "sanctified" themselves as ordered in *Ex.* xix. 10; *Josh.* iii. 5; and *1 Sam.* xvi. 5.

After bathing, care was taken that the feet, which would become soiled before the sandals were replaced, should be separately washed. Our Lord alludes to this in *John* xiii. 10, where he says:—"He that has been *bathed* (not simply 'washed,' as in our version) needeth not save to wash (here the word is different in the original, and means washing a *part* as distinct from bathing the *whole* of the body) his feet, but is clean every whit: and ye are clean, but not all." He uses this washing of the feet as an emblem of the need of daily purification of heart and life, even in the case of those who have been regenerated. The unwillingness to soil the feet, after they have been washed, is taught us in *Cant.* v. 3:—"I have washed my feet; how shall I defile them?"

"The custom of passing from the bath to the dressing-room," writes a modern traveller, "during which the feet might easily be soiled, reminded us of the true rendering of the words of our Lord, 'He that has been in the bath needeth not save to wash his feet, but is clean every whit.'"—*Narrative of a Mission of Inquiry to the Jews*, p. 51.

"During my residence at Burmah, I was often reminded, while sitting in their houses in the dusk of the evening, of our Saviour's remark in *John* xiii. 10. The men, having finished their labour, bathe and clean themselves at the river or tank; but walking up with wet feet defiles them again, so that they cannot with pro-

priety come and take their place on the mat or bed. Taking up some water, therefore, in a cocoa-nut dipper out of a large jar which stands at the door of every house, they easily rinse their feet, as they stand on the step, and are 'clean every whit.'"—REV. H. MALCOLM'S *Travels*.

After bathing, the body was anointed with oil, as described in the passage already quoted from Ruth iii. 3. The effect of this is both to make the skin smooth, and also to check excessive perspiration. The use of ointment was not, however, confined to these occasions: it was a common custom to anoint the head, especially as a sign of rejoicing: hence the allusions in the following passages:—"Thou anointest my head with oil: my cup runneth over" (Ps. xxiii. 5); "I shall be anointed with fresh oil" (Ps. xcii. 10); "Ointment and perfume rejoice the heart" (Prov. xxvii. 9); "Let thy head lack no ointment" (Eccles. ix. 8).

The ointment used was of various kinds: sometimes simple olive oil, as we learn from Mic. vi. 15:—"Thou shalt tread the olives, but thou shall not anoint thee with oil;" at other times of more valuable materials, such as was the nard, which the woman brought in an alabaster box, and poured over the head of Jesus (Mark xiv. 3). The holy ointment used for the priests alone was made of various aromatic substances, as described in Ex. xxx. 34.

A fine head of hair was regarded as an element of personal beauty. We have it stated of Absalom that "when he polled his head (for it was at every year's end that he polled it . . .) he weighed the hair of his head at two hundred shekels after the king's weight" (2 Sam. xiv. 26): there is probably an error in the weight given, but the passage shows the importance attached to the hair. Baldness, as resulting in some cases from leprosy, was on the other hand regarded as a reproach, and exposed a man to such taunts as the boys hurled at Elisha:—"Go up, thou bald head: go

up, thou bald head" (2 Kings ii. 23). Generally speaking, men cut their hair at certain periods, but they were forbidden to cut it off altogether:—"Neither shall they shave their heads, nor suffer their locks to grow long: they shall only poll their heads" (Ez. xlv. 20).

It must, however, be noted that the Egyptians were accustomed to shave the beard, which explains why Joseph, a Hebrew, *shaved himself* before he appeared in Pharaoh's presence. The hair represented on Egyptians in paintings, is always false hair, and specimens of these wigs are to be seen in the British Museum. Egyptian *captives* are represented with untrimmed heads.

"The barber wears a girdle drawn round the waist, to which a strap is appended to give his razor a proper point. . . . It may be observed that the razor is not drawn towards the face, according to our English mode, but moved forward. The dexterous manner in which the razor is used in the East may be considered as a commentary upon an expression used by one of the prophets."—See WILSON'S *Travels*, ii. 268, 269.



EGYPTIAN BARBERS.

The Nazarites formed an exception to the rule among the Jews, and never cut their hair as long as their vow was upon them. Women usually wore the hair long:—"Thy hair is as a flock of goats" (perhaps

its dark colour as well as its abundance is signified) "that appear from Mount Gilead" (Cant. iv. 1); "If a woman have long hair, it is a glory to her: for her hair is given her for a covering" (1 Cor. xi. 15). The length of the hair may be inferred also from the possibility of wiping the feet of a guest with it, as done to our blessed Lord (Luke vii. 38; John xi. 2).

The hair, when long, was carefully arranged: we read of Jezebel that she "tired her head" (2 Kings ix. 30), and of Samson that his hair was woven into seven locks (Judg. xvi. 13, 19). Isaiah also speaks of the "well set hair" of the ladies in his day (Is. iii. 24). The attention to hair-dressing in the apostolic age had reached a blamable extent: St. Paul in his first epistle to Timothy ii. 9, complains of the "broided" or "plaited hair;" and St. Peter of "the outward adorning of plaiting the hair" (1 Pet. iii. 3).

The beard was carefully trimmed, except in time of affliction, as we learn from the conduct of Mephibosheth, who "had neither dressed his feet, nor trimmed his beard . . . from the day the king departed" (2 Sam. xix. 24). To cut off a man's beard against his will, was regarded as the height of indignity:—"Hanun took David's servants, and shaved off the one half of their beards" (2 Sam. x. 4); "I gave my back to the smiters and my cheeks to them that plucked off the hair" (Is. l. 6). The following statements illustrate this point:—"In 1764, Kerim Khan sent to demand payment of the tribute due for his possessions in Kermisir; but Mir Mahenna maltreated the officer who was sent on the errand, *and caused his beard to be cut off*. Kerim Khan then sent a strong army against him, which conquered . . . all the territories of Mir Mahenna. Two lines of a popular song, which was sung about the streets of Aleppo, after the retreat of an enemy in 1743, are—

*"May a razor shave his beard,
And a sword cut off his head."*

The Lord declared that He would use a hired razor to punish His people; that is, He would take vengeance on Judah by the sword of a people inhabiting beyond the Euphrates.—See CALMET.

“The beard is held in high respect, and greatly valued in the East: the possessor considers it as his greatest ornament; often swears by it; and, in matters of great importance, *pledges* it: and nothing can be more secure than such a pledge, for its owner will redeem it at the hazard of his life. The beard was never cut off but in *mourning*, or as the sign of *slavery*. It is customary to shave the Ottoman princes as a mark of their subjection to the reigning emperor. The beard is a mark of authority and liberty among the Mohammedans. The Persians, who clip the beard and shave above the jaw, are reputed heretics. They who serve in the seraglios have their beards shaven, as a sign of servitude; nor do they suffer them to grow till the sultan has set them at liberty. Among the Arabians, it is more infamous for any one to appear with his beard cut off, than among us to be publicly whipped or branded; and many would prefer death to such a punishment.”—*Note in the Treasury Bible.*

There is a special prohibition in the Mosaic law to this effect:—“Ye shall not round the corners of your heads, neither shalt thou mar the corners of thy beard” (Lev. xix. 27). The reason of this is indirectly explained by an expression used by the prophet Jeremiah, ix. 26, xxv. 23, xlix. 32, where he enumerates certain heathen nations, and then adds, “all having the corners of the hair polled” (see margin). And this is remarkably illustrated by Herodotus (ii. 8), who relates of the Arabians, “They have but these two gods, Bacchus and Urania: and they say that in their mode of cutting the hair, they follow Bacchus. Now their practice is to cut it in a ring, away from the temples.” It thus appears that the persons described by Jeremiah as “having the corners of the

hair polled" were the Arabians, and that the prohibition in Leviticus was grounded upon the fact of the usage being connected with heathenism.



EYE ORNAMENTED WITH KOHL.

The custom of painting round the eyes with some dark substance is occasionally referred to in Scripture. Jezebel "painted her face" or, as the margin has it, "put her eyes in painting" (2 Kings ix. 30): Jeremiah (iv. 30) says:—"Though thou rentest thy face (or "eyes"—margin) with painting, in vain shalt thou make thyself fair:" and Ezekiel (xxiii. 40):—"Thou . . . paintedst thine eyes."

The practice is still very general: Lane speaks of it as "universal among the females of the highest and middle classes (in Egypt), and very common among those of the lower orders, which is that of blackening the edge of the eyelids, both above and below the eye, with a black powder called kohl. . . . The kohl is applied with a small probe of wood, ivory, or silver, tapering towards the end, but blunt. This is moistened sometimes with rose-water, then dipped in the powder, and drawn along the edges of the eyelids. The custom of thus ornamenting the eyes prevailed among both sexes in Egypt in very ancient times."—LANE'S *Modern Egyptians*, i. 61—63.

A singular custom is observable both among Moorish and Arab females—that of ornamenting the face between the eyes with clusters of bluish spots, or other small devices, and which, being stained, become permanent. The chin is also spotted in a similar manner, and a narrow blue line extends from the point of it, and is continued down the throat. The eyelashes,

eyebrows, and also the tips and extremities of the eyelids, are coloured black. The soles, and sometimes other parts of the feet as high as the ankles, the palms of the hands, and the nails, are dyed of a yellowish red with the leaves of a plant called henna, the leaf of which somewhat resembles the myrtle, and is dried for the purposes above mentioned. The back of the hand is also often coloured and ornamented in this way with different devices. On holidays they paint their cheeks of a red brick colour, a narrow red line being also drawn down the temples.

In Greece, "for colouring the lashes and socket of the eye, they throw incense or gum of ladanum on some coals of fire, intercept the smoke which ascends, with a plate, and collect the soot. This I saw applied. A girl, sitting cross-legged, as usual, on a sofa, and closing one of her eyes, took the two lashes between the forefinger and thumb of her left hand, pulled them forward, and then thrusting in, at the external corner, a bodkin which has been immersed in the soot, and extracting it again, the particles before adhering to it remained within, and were presently ranged round the organ."—CHANDLER'S *Travels in Asia Minor and Greece*, ii. 140.

BOOK III.

SOCIAL USAGES.

CHAPTER XIII.

BIRTH AND EDUCATION.

LOVE OF CHILDREN AMONG ORIENTALS.—SONS PARTICULARLY PRIZED.—NAME GIVEN AT CIRCUMCISION.—NURSES.—WEANING-FEAST.—TUTORS.—AFFECTION FOR MOTHER.—PRESENTATION IN TEMPLE.

EACH family among the Jews was regarded as a "house," and the idea conveyed by this term was carried out by the further metaphorical expression "build up" in reference to children, who were the stones out of which the edifice was constructed. Thus Sarah said in reference to Hagar: "It may be that I may be builded by her" (Gen. xvi. 2—*margin*); and the same expression occurs in Gen xxx. 3. A large family was regarded by the Jews as the greatest of blessings: "Be thou the mother of thousands of millions," was the form in which the friends expressed their good wishes to Rebekah (Gen. xxiv. 60): on the other hand, to be without children was the greatest calamity, indeed a positive "reproach" (Gen. xxx. 23; Luke i. 25). The birth of a son was a matter of special congratulation; hence the force of the prophet's imprecation:—"Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad" (Jer. xx. 15).

The modern Orientals have the same immoderate love for a large progeny, and specially of sons. We are told by Morier that: "The Persians look upon a son as a blessing, and its birth is announced with great ceremony to the father. Some confidential servant is usually the first to get the information, when he runs

in great haste to his master, and says, "Good news!" by which he secures to himself a gift, which generally follows the announcement. Amongst the common people, the man who brings the tidings frequently seizes the cap or shawl, or any such article, belonging to the father, as a security for the present to which he holds himself entitled.

When the ambassador to Persia was there, in 1811, a dervish, who was considered a cunning man, assured him he would have a son, and even before the birth of the child (who proved to be a daughter), demanded a present, as the price of his divination. When it is recollected that there are no rejoicings on the birth of a daughter, but that, on the contrary, every one is backward to inform the father of it, as they were forward on the birth of the son, the whole force of the passage in Jeremiah will be felt: and it will appear they were informed of the event by men, as they are at the present day."—See MORIER'S *Second Journey through Persia*, pp. 103, 104.

On the eighth day the child underwent the rite of circumcision, according to the Divine command, and at the same time received a name, as we learn from the history of John the Baptist:—"It came to pass, that on the eighth day they came to circumcise the child: and they called him (or, more correctly, they were going to call him) Zacharias, after the name of his father. And his mother answered and said, Not so; but he shall be called John" (Luke i. 59, 60).

The infant child was generally nursed by its mother, but in the families of the upper classes professional nurses were engaged of the same sex as the infant, the male nurses being described in our version as "nursing fathers" (Num. xi. 12; Is. xlix. 23). The manner in which the child was carried is referred to in the following passages:—"Thy daughters shall be carried upon their shoulders" (Is. xlix. 22); "Ye shall be borne upon her sides" (Is. lxvi. 12), expressions

which are illustrated by the accompanying cut and extracts.



MANNER OF CARRYING CHILDREN.

“The children of both sexes (in Egypt) are usually carried by their mothers and nurses, not in the arms, but on the shoulders, seated astride; and sometimes, for a short distance, on the hip.”—LANE’S *Modern Egyptians*, i. 83.

“The gipsies in Russia reminded us of the poor villagers on the banks of the Nile. They were clothed in rags, and their little children were carried naked on the shoulder, or at the side, in the very manner of the Egyptians.”—*Narrative of a Mission of Inquiry to the Jews*, pp. 48, 49, 372.

“Being on horseback, they carry their young children upon their shoulders with great dexterity. These

children hold by the head of him who carries them, whether he be on horseback, or on foot, and do not hinder him from walking, or doing what he pleases.”—**DANDINI.**

The weaning of the child took place when the child was about two years old, and was celebrated by a feast:—“Abraham made a great feast the same day that Isaac was weaned” (Gen. xxi. 8). Similarly “among the Persians, boys are weaned at two years and two months, girls at two years. On the day that the child is to be weaned, they carry it to the mosque (in the same manner, perhaps, that Hannah took Samuel to the house of the Lord—1 Sam. i. 24), and after having performed certain acts of devotion, they return home, and collecting their friends and relations, they give a feast, of which they make the child also partake.”—**MORIER.**

In Egypt “the mother is prohibited,” Lane tells us, “by the Muslim law from weaning her child before the expiration of two years from the period of its birth, unless with the consent of her husband; which, I am told, is generally given after the first year or eighteen months.”—*Modern Egyptians*, i. 83.

The early education of the children was carried on by the mothers. The girls remained under their charge throughout, but the boys were transferred either to their fathers, or, in the case of the wealthy, to tutors engaged for their education, who are entitled in our version “the bringers up of the children” (2 Kings x. 5), and who were the same persons as had the previous care of them as infants. In the Persian court we hear of an officer styled “the Melzar,” whom the prince of the eunuchs “set over” Daniel and his brethren for their maintenance and education (Dan. i. 11). In the New Testament the child is described as being “under tutors and governors until the time appointed of the father” (Gal. iv. 2.) There is a similar officer in the households of the modern

Persians. "If a boy, the father appoints a steady man from the age of two years to be his *laleh*, who, I conjecture, must stand in the same capacity as the *bringers up of children*; . . . but if it be a daughter, she has a woman called *gees sefeed*, or *white head*, attached to her for the same purpose as the *laleh*."—See MORIER'S *Second Journey through Persia*.

The child, as it grew up, retained a strong love for its mother, and no insult can exceed in the eyes of the Orientals that of any slur cast upon the mother's character. Hence the taunt of Saul against Jonathan:—"Thou son of the perverse rebellious woman." Similarly in the present day:—"When the Eastern people are angry with any one, they abuse and vilify his *parents*. Saul did not intend to reproach his wife personally, but to intimate his wrath against her son. This treatment is acutely felt by the children. In every Eastern family, the great object of respect and devotion is the mother. Witness the familiar expression, 'Pull my father's beard, but do not speak ill of my mother.' In Africa, maternal affection is always conspicuous, and creates a correspondent return of tenderness in the child.' 'Strike me,' said a traveller's servant to his master, 'but do not curse my *mother*.'" —URQUHART'S *Spirit of the East*: and Note on this passage in *Treasury Bible*.

When the child arrived at the age of twelve it was usual to present him in the Temple, just as we present our youth in confirmation. Thus we read of our Lord:—"When He was twelve years old, they went up to Jerusalem" (Luke ii. 42). The Jews still retain the custom:—"The Jew boys, when they enter their thirteenth year, go through the following ceremony, the poorer classes in private, the richer Jews in the synagogue. I had the opportunity of witnessing one of these. The boy, who was the son of a rabbi, appeared in the synagogue, well dressed, with the ten commandments fastened on his forehead in a small

leathern bag, and the same also on his left arm. The Morning Service was then read. After this, the lad advanced to the altar, and offered up a prayer to the Almighty, thanking Him for permitting him to attain that age, which is here considered as the commencement of manhood. A religious discourse was then delivered by him for nearly an hour."—*Notes to BROOKE'S Travels in Spain and Morocco.*



MARRIAGE PROCESSION.

CHAPTER XIV.

MARRIAGE CEREMONIES.

EASTERN MARRIAGES.—CHOICE OF A WIFE.—ESPOUSAL.—DOWRY.
 —FRIEND OF THE BRIDEGROOM.—MARRIAGE CEREMONY.—
 LAMPS.—MUSIC.—BRIDAL ATTIRE.—ATTENDANTS.—PROCES-
 SION.—FEAST.—BRIDE VEILED.—MODERN JEWISH CEREMONIES.
 —MARRIAGE IN RUSSIA.

THE ceremonies preliminary to and attendant on an Eastern marriage differ in many respects from the usages with which we are familiar. We shall commence with the selection of the bride, an important office which a suitor does not undertake in his own person, but devolves on his parents or on a friend. Thus when Isaac arrived at the age of marriage, his father intrusts to Eliezer the duty of finding him a

wife :—"And Abraham was old . . . and Abraham said unto his eldest servant . . . that ruled over all that he had, Put, I pray thee, thy hand under my thigh; and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt go . . . to my kindred, and take a wife unto my son Isaac. . . . And the servant . . . departed . . ." (Gen. xxiv. 1—4). So again Shechem solicits the hand of Dinah through his father :—"Shechem spake unto his father Hamor, saying, Get me this damsel to wife. And Hamor the father of Shechem went out unto Jacob to commune with him. And Hamor communed with them, saying, The soul of my son Shechem longeth for your daughter: I pray you give her him to wife." (Gen. xxxiv. 4, 6, 8). So again we read of Samson, that he "went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. And he came up and told his father and mother, and said . . . Get her for me to wife" (Judg. xiv. 1, 2).

In illustration of this custom we adduce the following passage :—"Among the Nestorians, no young man thinks of making a marriage contract for himself. In case the father is dead, the eldest brother takes the father's place. Where the intended bride lives at a distance, the matter is sometimes intrusted to some faithful servant or agent, as was done by Abraham in relation to his son Isaac. This event was remarkably illustrated by the history of a marriage that took place a short time since among the Nestorians in the mountains. Indeed, there was such a remarkable coincidence of names and circumstances, that it seemed like acting over again that most interesting part of sacred history. The Nestorian patriarch *Abraham* . . . who was in the place of a father to his younger brother *Isaac*, being desirous of procuring a wife for his foster-son, sent his most trusty steward to a distant part of the country to obtain one from among his own people."—GRANT'S *Nestorians*, p. 197.

Marriages in Cairo are generally conducted in the following manner: "Most commonly the mother, or some other near female relation of the man who is desirous of obtaining a wife, describes to him the qualifications of the young women with whom she is acquainted, and directs his choice: or, he employs a woman whose regular business it is to assist men in such cases. She gives her report confidentially, describing one girl as pretty, another as rich, and so forth. If the man have a mother and other near female relations, two or three of these usually go with this person to pay visits to several harems, being introduced merely as ordinary visitors; and as such, if disappointed, they soon take their leave, though the object of their visit is of course understood by the other party. But if they find among the females of a family a young female whose appearance pleases them, they state the motive of their visit, and ask what property, ornaments, &c., the object of their wishes may possess. In almost every case a girl of the middle or lower ranks has a set of ornaments of gold and jewels. The women-visitors then bring their report to the expectant man. If satisfied, he gives a present to the principal messenger, and sends her again to the family of his intended wife to make known his wishes. She generally gives an exaggerated description of his wealth, beauty, &c."—LANE'S *Modern Egyptians*, i. 209, 210, *condensed*.

On the favourable reception of the proposal by the parents of the maiden, a formal engagement was entered into, accompanied by a feast and by the presentation of gifts from the bridegroom to the bride and her relations. Thus when Rebekah was betrothed to Isaac, "the servant brought forth jewels of silver and jewels of gold, and raiment, and gave them to Rebekah: he gave also to her brother and to her mother precious things. And they did eat and drink" (Gen. xxiv. 53, 54). So again Shechem offers "never so much

dowry (for Dinah) and gifts" (for Jacob and his sons) (Gen. xxxiv. 12). Occasionally some service was rendered in lieu of a present: Jacob, for instance, said to Laban:—"I will serve thee seven years for Rachel thy younger daughter. And Jacob served seven years for Rachel" (Gen. xxix. 18, 20). Othniel again won the hand of Achsah, Caleb's daughter, by the capture of Kirjath-sepher; for Caleb had said:—"He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife" (Judg. i. 12). And again, David was too poor to find a dowry for a king's daughter, yet he gained Michal as his wife by the double service of the slaughter of Goliath, the giant of Gath, and afterwards of a hundred Philistines:—"Seemeth it to you," said he, "a light thing to be a king's son-in-law, seeing that I am a poor man, and lightly esteemed. And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king's enemies" (1 Sam. xviii. 23, 25).

Let us compare the usages of the modern Orientals in this respect:—"The (marriage) contract is previously made between the parents, wherein express mention is made not only of the *saddock*, as they call that particular sum of money which the bridegroom settles upon the bride, but likewise, as it was in the time of Abraham, of the several changes of raiment, the quantity of jewels, and the number of slaves that the bride is to be attended with when she first waits upon her husband. These likewise are her property ever afterwards."—SHAW'S *Barbary*, i. 431.

"The marriage contract, or rather the dowry, having been settled, the parties are *betrothed*, when the damsel becomes the *espoused wife* of her *future* husband. There is often an interval of years between the espousal and the marriage. The espousal is notwithstanding regarded as a solemn rite: and although there is not so much as an interchange of conversation

between the bride and bridegroom, they are nevertheless considered and spoken of as husband and wife. Among the modern Jews, the bridegroom puts a ring on the finger of his bride, saying, 'By this ring thou art my *spouse*, according to the custom of Moses and the children of Israel.' Among the Nestorians the betrothment is celebrated with nearly the same religious solemnity as in a marriage. A feast is prepared at the house of the damsel's father, and with all due formality; a ring is consecrated by a bishop or priest, and presented by the young man to his intended spouse through some discreet matron, who has the confidence of all parties. If the ring is accepted by the damsel, she puts it upon her finger, and from that time becomes his betrothed wife. At the same time the affianced husband pays a sum of money, and a quantity of grain, which may be regarded in the light of purchase-money."—See GRANT'S *Nestorians*, pp. 197, 198.

"The giving of a dowry is indispensable. In settling the amount of it, a little haggling frequently takes place. It is generally stipulated that two-thirds of the dowry shall be paid immediately before the marriage contract is made; and the remaining third held in reserve, to be paid to the wife in case of divorcing her against her own consent, or in case of the husband's death. The affair being settled, an early day is appointed for paying the money and performing the ceremony of the marriage contract. On the day appointed for the ceremony the bridegroom, accompanied by two or three of his friends, goes to the house of the bride, taking with him that portion of the dowry which he has promised to pay on this occasion. After the payment of the money the marriage contract is performed. It is very simple. The two parties sit upon the ground, face to face, with one knee upon the ground, and grasp each other's right hand, raising the thumbs and pressing them against each other.

The bride's deputy says, 'I betroth to thee such an one for a dowry of such an amount.' The bridegroom replies—'I accept from thee her betrothal to myself, and take her under my care, and bind myself to afford her my protection, and ye who are present bear witness of this.' The contract concluded, the bridegroom sometimes kisses the hands of his friends and others there present; and they are presented with sherbet, and generally remain to dinner."—LANE'S *Modern Egyptians*, i. 212, 213, condensed.

Between the espousal and the marriage itself an interval elapsed, varying from a few days to several months. The mother and brother of Rebekah requested of Eliezer:—"Let the damsel abide with us a few days, at the least ten: after that she shall go;" and it was only with her own consent that this was dispensed with (Gen. xxiv. 55—58). During the whole of this interval the bride elect was regarded as the wife of her future husband, and was subject to the law of divorce and to other legal punishments, just as if she had been actually married. This explains the following passage relative to our Saviour's birth:—"Now the birth of Jesus Christ was on this wise: when, as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph, her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost" (Matt. i. 18—20). During this interval the bridegroom communicated with his bride by means of a friend, who was named the "friend of the bridegroom," and who naturally took a great interest in the proceedings. We have notice of this officer in the following passage:—"The friend of the bridegroom which standeth and

heareth him, rejoiceth greatly because of the bridegroom's voice" (John iii. 29).

The marriage ceremony itself generally took place late in the evening. The bridegroom sallied forth from his own or his father's house, accompanied by a procession of friends, bearing lanterns and torches, and preceded by a band of musicians. Hence lights form a very important element in an Oriental wedding, no one being permitted to join in the procession without one. We have numerous references in Scripture to the marriage lamp : as, for instance, in Jer. xxv. 10 :—"Moreover I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride . . . and the light of the candle," with which we may compare Rev. xviii. 23 :—"And the light of a candle shall shine no more at all in thee ; and the voice of the bridegroom and of the bride shall be heard no more at all in thee." But the most interesting and remarkable reference to them is in the parable of the ten virgins, contained in Matt. xxv. 1-8 :—"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom . . . they that were foolish took their lamps, and took no oil with them ; but the wise took oil in their vessels with their lamps. . . . And at midnight . . . all those virgins arose, and trimmed their lamps.—And the foolish said unto the wise, Give us of your oil ; for our lamps are gone out."

The statements of modern writers supply us with numerous illustrations of this custom :—"In marriage processions in Egypt, the bridegroom is accompanied by several men bearing *mesh'als*. The *mesh'al* is a staff with a cylindrical frame of iron at the top, filled with flaming wood, or having two, three, four, or five of these receptacles for fire. . . . These are generally followed by two men, bearing, by means of a pole resting horizontally upon their shoulders, a hanging

frame, to which are attached about sixty or more small lamps in four circles, one above another, the uppermost of which circles is made to revolve, being turned round

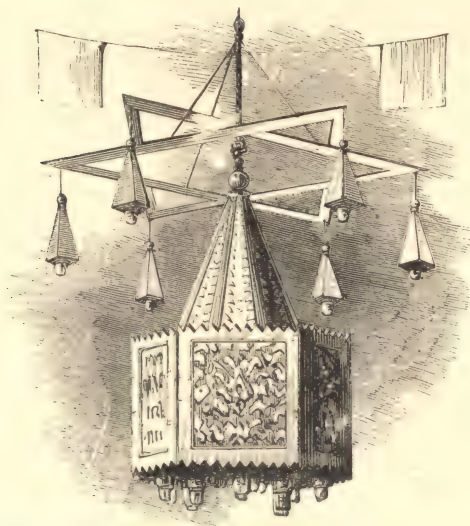


MESH'ALS.

occasionally by one of the two bearers. The bridegroom and his friends . . . (each bear) one or more wax candles.”—LANE’S *Modern Egyptians*, 224, 225.

“While I was at Surat, the governor of the town married his daughter to a young lord. On the Wednesday, which was appointed for the ceremony of the wedding, the bridegroom made the usual cavalcade, about eight o’clock at night. First marched his standards, which were followed by several hundreds of men,

carrying torches ; these torches were made of bamboo, or cane, at the end whereof was an iron candlestick, containing rolls of oiled cloth, made like sausages. Among these torch-lights were two hundred men, women, little boys, and little girls, who had each of them upon their heads a little bundle of osier twigs, on which were five little earthen cruses, that served for



LANTERN SUSPENDED ON THE OCCASION OF A WEDDING IN EGYPT.

candlesticks to so many wax candles. These people were accompanied by a great many others, some carrying baskets, rolls of cloth, and oil to supply the flambeaux, others carrying candles.”*

* There not.

In marriage processions in India, "they carry a pot of oil in one hand, and a lamp full of oily rags in the other."

... "This sort of lights are nothing else but many pieces of old linen, squeezed hard one against another, in a round figure, and forcibly thrust down into a mould of copper. Those who hold them in one hand, have in the other a bottle full of oil; and they take care to pour out of it, from time to time, upon the linen, which otherwise gives no light."

Music was almost as important an element as lanterns: "Wherefore," asks Jacob of Laban, "didst thou not tell me, that I might have sent thee away with mirth and with songs, with tabret and with harp?" (Gen. xxxi. 27): and in a notice of a bridal procession in 1 Maccabees ix. 39, we read:—"Behold there was much ado and great carriage: and the bridegroom came forth, and his friends and brethren to meet them with drums, and instruments of music." The noise of the band and the shouting of the two processions and the surrounding crowd, are referred to in the expression "the voice of the bridegroom and the voice of the bride" in the passages already quoted from Jer. xxv. 10, and Rev. xviii. 23.

In Egypt, as well as other Oriental countries, the same usage still prevails:—"We heard the sound of music and mirth, and, running to the window, observed the glare of torches in the street. We were told that it was 'the voice of the bridegroom and of the bride.' Some of us instantly set out to witness the spectacle of an Eastern marriage. The bridegroom was on his way to the house of the bride. According to custom, he walked in procession through several streets of the town, attended by a numerous body of friends, all in their showy Eastern garb. Persons bearing torches went first, the torches being kept in full blaze by a constant supply of ready wood from a receiver, made of wire, fixed at the end of a long pole. Two of the

torch-bearers stood close to the bridegroom, so that we had a view of his person. Some were playing upon an instrument not unlike our bagpipe, others were beating drums, and from time to time muskets were fired in honour of the occasion. . . . At length the company arrived at the entrance of the street where the bride resided. Immediately we heard the sound of many female voices, and observed by the light of the torches a company of veiled bridemaids, waiting on the balcony to give notice of the coming of the bridegroom. When they caught a sight of the approaching procession they ran back into the house, making it resound with the cry, 'Halil, halil, halil!' and music, both vocal and instrumental, commenced within. Thus the bridegroom entered in, and the door was shut! We were left standing in the street without, 'in the outer darkness.' In our Lord's parable, the virgins *go forth* to meet the bridegroom with lamps in their hands, but here they only waited for his coming. Still we saw the traces of the very scene described by our Lord, and a vivid representation of the way in which Christ shall come to His waiting Church, and the marriage supper of the Lamb begin."—*Narrative of a Mission of Inquiry to the Jews*, pp. 56, 57.

Dr. Henderson writes :—"At Kamenetz Podolskoi we were stunned by the noise of a procession, led on by a band of musicians playing on tambourines and cymbals, which passed our windows. On inquiry, we learned that it consisted of a Jewish bridegroom, accompanied by his young friends, proceeding to the house of the bride's father, in order to convey her home to her future residence. In a short time they returned with such a profusion of lights, as quite illumined the street. The bride, deeply veiled, was led along in triumph, accompanied by her virgins, each with a candle in her hand, who, with the young men, sang and danced before her and the bridegroom.

. . We were particularly reminded of the appropriate

nature of the injunction which our Saviour gives us, to watch and be ready; for the reprocession must have commenced immediately on the arrival of the bridegroom.”—*Biblical Researches*, p. 217.

The bride was dressed in white, as symbolic both of joy and purity. Hence the reference in Rev. xix. 7—9:—“Let us be glad and rejoice, and give honour to Him, for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb.” The robes of a person of high rank were handsomely embroidered with gold thread and perfumed with the most costly scents. The Psalmist thus describes the robes of a royal bride, perhaps of Pharaoh’s daughter who was married to Solomon:—“All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. . . . The king’s daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework; the virgins her companions, that follow her, shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king’s palace” (Ps. xlv. 8, 13—15). She was enveloped in a flowing robe which served as a veil:—“Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel, for . . . the servant had said, It is my master: therefore she took a veil and covered herself” (Gen. xxiv. 64, 65). She also wore a particular kind of girdle, to which Jeremiah refers (ii. 32), when he says:—“Can a maid forget her ornaments, or a bride her attire?” and she was adorned with jewels, whence the comparison, “as a bride adorneth herself with her jewels” (Is. lxi. 10); “I John saw the holy city, New Jerusalem, coming down from God, out of heaven,

prepared as a bride adorned for her husband" (Rev. xxi. 2). The bridegroom was also gorgeously apparelled, and perfumed; on his head he wore a chaplet or crown. His appearance is thus described in the book of Canticles iii. 6, 11:—"Who is this that cometh . . . perfumed with myrrh and frankincense, with all powders of the merchants? . . . Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart."

The bride was attended by her maidens, and the bridegroom by his groomsmen, described in the Old Testament as his "companions," and in the New as the "children of the bride-chamber." Thus at the time of Samson's marriage;—"It came to pass, when they saw him, that they brought thirty *companions* to be with him" (Judg. xiv. 11); and our Lord, speaking in relation to His disciples, asks:—"Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast" (Matt. ix. 15).

When the procession had arrived at the bride's abode, the bridegroom received her from the hands of her parents, and escorted her back to his own home with greater pomp and noise than ever. As they returned a party of maidens was in waiting at a certain point to join the procession, and the greatest watchfulness and readiness were necessary in order to catch the procession as it swept by. This is the feature in the marriage ceremony which our Lord selects with so much force as the symbol of Christian watchfulness. In the parable of the ten virgins we read:—"While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps. And

the foolish said unto the wise, Give us of your oil ; for our lamps are gone out. But the wise answered, saying, Not so . . . but go ye rather . . . and buy for



MARRIAGE PROCESSION.

yourselves. And while they went to buy, the bridegroom came ; and they that were ready went in with him to the marriage : and the door was shut " (Matt. xxv. 5—10).

The following passage supplies us with a striking parallel to the imagery of the parable :—" At a marriage, the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced, as if in the very words of Scripture, ' Behold, the bridegroom cometh ; go ye out to meet him.' All the persons

employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession : some of them had lost their lights, and were unprepared, but it was then too late to seek them ; and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed on a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was *immediately* shut, and guarded by keepers. I and others expostulated with the door-keepers, *but in vain.*" —WARD'S *View of the Hindoos.*

A grand feast was prepared for the bridal party and their friends, either at the bridegroom's or his father's house, and fitting garments were provided by the host for his guests. We have an interesting notice of the marriage feast which "Christ adorned and beautified with His presence" at Cana of Galilee:—"And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there; and both Jesus was called, and His disciples, to the marriage" (John ii. 1, 2). The custom is again referred to in the parable of the marriage garment: "The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: . . . And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to the servants . . . Take him away, and cast him into outer darkness . . ." (Matt. xxii. 2, 3, 11—13).

The splendour and length of the feast depended of course on the circumstances of the bridegroom: in cer-

tain cases it was prolonged for seven days, which were spent in entertainments of different kinds, such as riddles, conversation, &c. Thus at the time of his wedding, "Samson made there a feast, for so used the young men to do. And it came to pass, when they saw him, that they brought thirty companions to be with him. And Samson said unto them, I will now put forth a riddle unto you; if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give ye thirty sheets, and thirty change of garments; but if you cannot declare it me, then shall ye give me thirty sheets and thirty change of garments" (Judg. xiv. 10—12).

The long continuance of the feast, as well as other points of interest, is noticed by Mr. Jowett in the following description of a wedding which he witnessed at Deir el Kamr, a town on Mount Lebanon:—"Three priests assisted in performing it. A multitude of men and boys set off with lights in their hands, an hour after sunset, from the house of the bridegroom (leaving the bridegroom in his father's house) to that of the bride. After waiting nearly half an hour, the bride came out, attended by her female friends, and the procession began—the men going first, and after them the women, with the bride in their front. On their coming near the church, they halted, while the bridegroom proceeded first into the church, with his father and companions, in numbers certainly more than thirty, to be ready to receive his bride. After this, the bride and her party entered by the door and apartment belonging to the women. Both then stood together in the middle of the church, before a lighted desk, the bride being covered. An incessant noise and tumult, which no authority of the priest could appease, prevailed throughout the ceremony, which lasted nearly half an hour. The whole being ended, the friend of the bridegroom standing behind him, lifted him up in his hand like a child, shouting at the same time, for joy. This, how-

ever, as well as the tumult, was a mark that the parties were of the lower rank."

Seven days afterwards, Mr. Jowett writes:—"I have in view two of the houses where, last Sunday, marriages took place. The courtyards and the tops of the houses are again crowded with guests. The continuance of the feasting illustrates Judges xiv. 12."—See JOWETT'S *Researches in Syria*, &c., pp. 87, 88, 95.

The bride remained veiled throughout the whole of the day, and hence the deception that was practised on Jacob (Gen. xxix. 23—25) was not only possible, but has been actually enacted in modern times, as appears from the following extract. "The Armenian brides are veiled during the marriage ceremony, and hence deceptions have occurred in regard to the person chosen. I am informed that, on one occasion, a young Armenian, at Smyrna, solicited in marriage a younger daughter whom he admired. The parents of the girl consented to the request, and every previous arrangement was made. When the time for solemnizing the marriage arrived, the elder daughter, who was not so beautiful, was conducted by the parents to the altar, and the young man was unconsciously married to her. *And it came to pass that in the morning, behold, it was the elder daughter.* The deceit was not discovered till it could not be rectified; and the manner in which the parents justified themselves was precisely that of Laban: 'It must not be so done in our country, to give the younger before the first-born.' It is really the rule amongst the Armenians, that neither a younger son nor daughter be married till their elder brother or sister has preceded them. It was in conversation with an Armenian of Smyrna that this fact was related to me. I naturally exclaimed, 'Why, that is just the deception which was practised upon Jacob!' 'What deception?' he inquired. As the Old Testament is not yet translated into any language with which the Armenians are familiar, he was ignorant of the story. Upon giving him a

narration of Jacob's marriage, he assented to it at once, as a circumstance in no respect improbable."—HARTLEY'S *Researches in Greece*, pp. 207, 208.

We shall conclude this article with a description of a modern Jewish wedding, which will be found to bear much similarity to the order of things in the Bible ages:—

"The ceremonies attending a Jewish marriage illustrate many important parts of Scripture—especially those referring to the union between Christ and the Church. In ancient times the ceremony of betrothing was the solemn engagement by which two persons were united for life; and this, in the Talmud, is directed to take place at least twelve months before the parties live together. Thus Mary, the mother of our Lord, was a 'virgin, espoused to a man whose name was Joseph,' yet would have been treated as an adulteress had she formed a connection with any other man. In process of time this law became less strictly observed.

"The night before the celebration of the marriage is called the 'watch-night,' and is kept as such by the family of the bride, and the maidens who attend her on the occasion. If the bridegroom's residence be at a distance from that of the bride, he usually arrives some time in the course of this night, or very early in the morning. The bridesmaids watch anxiously for his arrival, and as soon as they are apprized of his approach by the joyful shout set up by some of the members of the family who have been on the look-out to catch the first glimpse of him, 'The bridegroom cometh!' they go forth to meet him. The precision with which this answers to the parable in the twenty-fifth chapter of Matthew's Gospel scarcely requires pointing out.

"The bride and bridegroom do not meet at his arrival, each being engaged apart until the afternoon of the marriage day. The morning is observed as a fast, by both, and each should spend a great part of it

in devotion—he with his male friends, she with her parents and bridesmaids. A due time before the hour fixed for the ceremony, the bride begins ‘to make herself ready,’—decking herself in the most splendid attire that her means enable her to procure. She and her bridesmaids are usually dressed in white. The hair of the bride is cut off with much ceremony, and a veil placed upon her head; while her mother and other matrons give her exhortations suitable to the first assumption of this mark of being in subjection.

“The *huppo* is a canopy supported on four posts, large enough to admit under it the bride and bridegroom with their special attendants, and the nearest relatives of the parties. This is usually erected in a garden, where there is one; but in towns, it is sometimes to be seen in the public street or square. When all things are ready, the bridegroom, accompanied by his friends, first repairs to the huppo, when he is joined by the bride, closely veiled, and led by her bridesmaids and female relatives. The rabbi reads the contract of marriage, and then gives them an exhortation: the company sing a hymn, and the ceremony concludes by the bridegroom placing a plain gold ring on the forefinger of the bride’s left hand, saying, ‘Behold, thou art set apart to me with this ring, according to the laws of Moses and Israel.’

“The whole party then return to the house, the newly-married pair walking first arm-in-arm. As soon as they arrive, they sit down to breakfast together, both having fasted until that time. A short time after this the chief feast, or what may be called the marriage-supper, takes place, which is a very joyful scene. The bridegroom sits at the head of the table, with his bride at his right hand.

“I may here mention a custom which throws light on our Lord’s words in Matthew ix. 15. Besides the appointed fasts of the Jewish Church, voluntary fasts are kept by those who are, or wish to be thought,

particularly pious. Many, like the Pharisee, fast twice in the week. It would be considered very wrong in those who are in the habit of observing such fasts to omit them for frivolous reasons; but, if they are invited to a marriage, they are specially exempted from the observance of them.

"When a Jew reads that 'the marriage of the Lamb is come, and his wife hath made herself ready,' he is forcibly reminded of the song with which he has been accustomed from his youth to commence every sabbath: 'Go forth, my beloved, to meet the bride.' By the bride is meant the congregation or assembly of Israel, which conveys precisely a similar idea to a Jew that the words 'the Church,' do to a Christian. It is on the sabbath of blessedness, in the days of the Messiah, that this meeting between Him and His bride is to take place; and the weekly sabbath, on which this song is sung, he regards as the type of that 'rest that remaineth for the people of God.'"—HERSCHELL'S *Sketch of the Jews*, pp. 92—97.

"We were invited in the evening to a Jewish marriage (in Russia). We went at the hour, but a long delay occurred, for the bridegroom not having brought a string of diamonds for his bride's head-dress—an ornament much valued here—she and her friends refused to let the ceremony proceed till it was purchased. 'Can a maid forget her ornaments, or a bride her attire?' is a natural question in Israel at this day. . . .

"Returning to the house some hours after, we found that the company were now seated at the marriage-feast. . . . We received an account of the previous part of the ceremony. Early on the marriage day the . . . poet, who performs a very prominent part, goes to the bride's house, and addresses her most solemnly upon her sins, urging her to cry for forgiveness;—for marriage is looked upon as an ordinance by which sins are forgiven, just as the day of atonement, pilgrimages, and the like; and the Jews believe that it will be

destined that day whether her luck is to be good or not. She and her attendant maidens are often bathed in tears during this address, which sometimes lasts two hours. The (poet) next goes to the bridegroom, and exhorts him in the same manner. This done, the bridegroom puts on the same white dress which he wears on the day of atonement; and spends some time in prayer and confession of sins. . . . He is then led to the synagogue, accompanied by a band of music. The band next goes from him to accompany the bride. The parties are placed near each other, and the marriage canopy on four poles is held over them. The contract is read, and the sum named which the husband promises to give the woman in case of divorce. The fathers and mothers, friends of the bridegroom, and the bridesmaids, take the bride by the hand, and all go round the bridegroom, in obedience to the words, 'a woman shall compass a man.' A cup of wine is produced, and seven blessings pronounced over it. The bridegroom puts the marriage-ring upon the bride's finger. Other seven blessings are then pronounced over the wine: after which they taste it, and the glass is thrown down and broken, to signify that even in their joy they are no better than a broken shred. They are then led together to the bride's house, where we found them sitting at the head of the table in silence. The bride had her face veiled down nearly to the mouth with a handkerchief, which she wears during the whole ceremony. Her dress, and that of most of her companions, was pure white. The table was filled with guests, the men being seated on one side and the women on the other. Before eating, all wash their hands out of a dish with two handles, so formed that the one hand may not defile the other. The feast at the marriage of Cana in Galilee was vividly presented to our minds. During the repast the music struck up; several Jews played well on a violin, violoncello, cymbals, tambourine, and a harp of

a singular shape, which they said was Jewish, not Christian; it was played by beating upon the strings with two wooden instruments, and the effect was pleasing. It is remarkable that, beyond the bounds of their own land, Israel should have so many instruments of music, while in Palestine, as the prophet foretold, 'the joy of the harp ceaseth.'—*Narrative of a Mission of Inquiry to the Jews*, pp. 416—418.



EASTERN LADIES.

CHAPTER XV.

CONDITION OF WOMEN IN THE EAST.

CONDITION OF WOMEN IN ANCIENT AND MODERN TIMES CONTRASTED.—FACES OF WOMEN EXPOSED TO VIEW.—LIBERTY OF CONVERSATION. — PRESENCE AT MEALS. — OCCUPATIONS. — INFLUENCE OF CHRISTIANITY ON THE POSITION OF WOMEN.

THE social condition of women has gone backward rather than forward in Eastern countries within the last two thousand years. This is owing, as we have already hinted, to the influence of the Mohammedan religion, which enjoins the most rigid seclusion of the women, shutting them out from ordinary society, and enforcing a concealment even of their features in any public place. As far as the duties and employments of women are concerned, the change is not so

great, an undue share of laborious offices having been in all ages assigned to them.

We shall illustrate these points by a comparison of passages in Scripture with the descriptions of modern writers. In the first place we may notice that the women in old times went about with their features exposed. This might be inferred, of course, from what we have already said about the use of the veil in the chapter on dress : but it also appears from the following passages :—"It came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair" (Gen. xii. 14);—"And it came to pass. . . . that, behold, Rebekah came out . . . and the damsel was very fair to look upon" (Gen. xxiv. 15, 16);—"And it came to pass, when Jacob saw Rachel, the daughter of Laban, Jacob kissed Rachel" (Gen. xxix. 10, 11). In the present day we are told that :—"the women of Egypt deem it more requisite to conceal the face than most other parts of the person."—LANE'S *Modern Egyptians*, i. 80.

The narratives of Rebekah's interview with Abraham's servant, and of Rachel's with Jacob, as recorded in the 24th and 29th chapters of Genesis, show that it was not regarded unseemly for even an unmarried woman to converse with strangers. But now we are told that : "The Bedouin women, seeing a man pass on the road, sit down and turn their backs towards him : nor will they ever receive anything from the hands of a stranger (who is not a relation) into their own hands, unless some friend be present. I have frequently passed women on the road, who asked for biscuit or flour to make bread : this was set near them upon the ground, while their backs were turned towards us : and they took it up when we had retired a few paces. It has always appeared to me that the more a tribe is connected with the inhabitants of towns, the stricter they are with respect to the seclusion of women. In the Mekka and Sinai mountains, a woman, if addressed

by any stranger, will seldom return an answer ; on the contrary, in the distant plains I have freely conversed with the women (of several tribes).”—BURCKHARDT'S *Notes on the Bedouins, &c.*, i. 352, 353.

In ancient times women probably took their meals with the male members of the family. We read of Ruth that “she sat beside the reapers : and he (Boaz) reached her parched corn, and she did eat” (Ruth ii. 14). Elkanah's wives received their portions of food from him, and therefore took their meals with him (1 Sam. i. 4, 5). Job's sons “sent and called for their three sisters to eat and to drink with them” (Job i. 4). In Babylon the king's wives took part in the festivities (Dan. v. 2), and the same intermixture of the sexes at feasts appears to have taken place at Shushan (Esth. vii. 2, 8). The modern custom is very different, as the following passages show :—

“The wives, as well as the female slaves, are not only often debarred from the privilege of eating with the master of the family, but also required to wait upon him when he dines or sups, or even takes his pipe and coffee in the harem. They frequently serve him as menials ; fill and light his pipe, make coffee for him, and prepare his food.”—LANE'S *Modern Egyptians*, i. 245.

Mr. Carne mentions, in his “Recollections of the East,” that having been hospitably received in the house of a Syrian family, living in a large town in Syria, and the repast being now ready, “We would fain have shared it with the fair preparers, who had so well received the houseless stranger ; but they declined, and stood calmly and silently gazing at the good-will with which their viands were devoured.”—*Recollections*, p. 25.

“When meat is served up, it is the duty of one of the guests to demand a portion for the women, by calling out, ‘The meat for the apartment of the women ;’ and a part of it is then set aside, or he is answered

that this has been already done." — BURCKHARDT'S *Syria*, &c., pp. 484, 485.

"The (Arab) women eat in the harem what is left of the men's dinner; they seldom have the good fortune to taste any meat except the head, feet, and liver of the lambs. While the men of the camp resort to the tent in which a stranger is entertained, and participate in the supper, their women steal into the harem of the hostess to beg a foot, or some other trifling portion of the animal killed for the occasion." — BURCKHARDT'S *Notes on the Bedouins*, i. 64, 65.

The occupations of the Israelitish women have been already in part described. We have shown that the preparation of food, such as grinding corn, baking, and cooking, fell to their lot: as also did other household duties, such as fetching water from the well, taking care of the children. We shall hereafter show that they were further occupied in the manufacture of the clothes of the family, and that they occasionally tended the flocks in the neighbourhood of their own homes. The duties above described must have exposed the women to considerable hardships similar to those undergone by their modern representatives.

Writing of the wives of the Arabs employed by him in the excavations of Nineveh, Mr. Layard observes: "These poor creatures, like all Arab women, were exposed to constant hardships. They were obliged to look after the children, to make bread, to fetch water, and to cut wood, which they brought home from afar on their heads. Moreover, they were intrusted with all the domestic duties, wove their wool and goats' hair into clothes, carpets, and tent-canvas; and were left to strike and raise the tents, and to load and unload the beasts of burden when they change their encamping-ground. If their husbands possessed sheep or cows, they had to drive them away to the pastures, and to milk them at night. When moving, they carried their children at their backs during the march,

and were even troubled with this burden when employed in their domestic occupations, if the children were too young to be left alone. The men sat indolently by, smoking their pipes, or listening to a trifling story from some stray Arab of the desert, who was always there to collect a group around him. At first the women whose husbands encamped on the mound brought water from the river; but I released them from this labour by employing horses and donkeys in the work. The weight of a large sheep or goat's skin filled with water is not inconsiderable. This is hung on the back by cords strapped over the shoulders, and upon it, in addition, was frequently seated the child, who could not be left in the tent or was unable to follow its mother on foot. The bundles of fire-wood, brought from a considerable distance, were enormous, completely concealing the head and shoulders of those who tottered beneath them. And yet the women worked cheerfully, and it was seldom that their husbands had to complain of their idleness. Some were more active than others. There was a young girl named Hadla, who particularly distinguished herself, and was consequently sought in marriage by all the men. Her features were handsome, and her form erect, and exceedingly graceful. She carried the largest burdens, was never unemployed, and was accustomed, when she had finished the work imposed upon her by her mother, to assist her neighbours in completing theirs."—LAYARD'S *Nineveh*, i. 560.

So again we are informed, in respect to the lower orders in Egypt, that the women "seldom pass a life of inactivity. Some of them are even condemned to greater drudgery than the men. Their chief occupations are the preparing of the husband's food, fetching water, spinning cotton, linen, or woollen yarn, and making the fuel, which is composed of the dung of cattle, kneaded with chopped straw, and formed into round flat cakes. When a poor woman goes out with

her husband, she generally walks behind him, and if there be anything for either of them to carry, it is usually borne by the wife."—LANE'S *Modern Egyptians*, i. 252.

Even the chief wife of an Arab sheikh is not relieved of the ordinary duties of attending to the cooking and other ordinary concerns, as the following graphic description shows:—

"... The immense sheet of black goat-hair canvas which formed the tent was supported by twelve or fourteen stout poles, and was completely open on one side. Being entirely set apart for the women, it had no partitions. . . . Between the centre poles were placed, upright and close to one another, large camel or goat-hair sacks, filled with rice, corn, barley, coffee, and other household stuff,—their mouths being, of course, upwards. Upon them were spread carpets and cushions, on which Amsha reclined. Around her, squatted on the ground, were some fifty handmaidens, tending the wide caldron, baking bread on the iron plate heated over the ashes, or shaking between them the skin suspended between three stakes, and filled with milk, to be thus churned into butter. It is the privilege of the head wife to prepare in her tent the dinners of the sheikh's guests. The fires, lighted on all sides, sent forth a cloud of smoke, which hung heavily under the folds of the tent, and would have long before dimmed any eyes less bright than those of Amsha. As supplies were asked for by the women, she lifted the corner of her carpet, untied the mouths of the sacks, and distributed their contents. Everything passed through her hands. To show her authority and rank, she poured continually upon her attendants a torrent of abuse. . . . Her children, three naked little urchins, black with sun and mud, and adorned with a long tail hanging from the crown of their heads, rolled in the ashes, or on the grass."—LAYARD'S *Nineveh*, i. 102.

The lot of the women of the upper classes is of course less laborious :—

“The care of their children is the primary occupation of the ladies in Egypt: they are also charged with the superintendence of domestic affairs: but in most families the husband alone attends to the household expenses. Their leisure hours are mostly spent in working with the needle, particularly in embroidering handkerchiefs, head-veils, &c., upon a frame called *men-seg*, with coloured silks and gold.”



THE HAREM. VISITING.

“The visit of one harem to another often occupies nearly a whole day. Eating, smoking, drinking coffee and sherbet (a sweet drink), gossiping, and displaying their finery, are sufficient amusement to the company. On such occasions the master of the house is never allowed to enter the harem unless on some particular

and unavoidable business : and in this case he must give notice of his approach, and let the visitors have sufficient time to veil themselves, or to retire to an adjoining room."—LANE'S *Modern Egyptians*, i. 246.



EASTERN LADY EMBROIDERING.

But it is not so much in the laborious occupations of the lower orders or the seclusion of the higher orders that Eastern women are to be pitied, but in their being called on to perform them as *slaves*. The wife is not the friend and companion, but the *slave* of her husband. The meal which her own hands have prepared for him, she must not partake of with him.

The English peasant may enliven her daily toil with the cheerful hymn she learnt perhaps as a child at school ; as she sits and works, she may repeat many a

comforting passage of Holy Scripture, which from time to time she has committed to memory ; and on the blessed Sabbath day she may accompany her husband and children to the house of prayer, there to forget all the troubles of earth, in looking forward to eternal joys.

But no such privileges cheer the hearts and soften the toils of women in less highly-favoured climes. The hard-worked Eastern peasant and the fine lady who spends most of her time on her embroidery, are both alike dark and ignorant ; for it would be accounted a *folly*, if not a sin, to teach them even to *read*. Some there are so bold as to affirm that women have no souls ! and all seem to believe it *practically* ; for few women comparatively frequent a place of worship, or are seen to pray in private (though the men are diligent in both duties), and so they pursue their round of daily toil or frivolous amusement, apparently unconscious that there is anything which concerns them more deeply than the trivial interests of the passing moment.

Among God's chosen people, it is true, women were in a *better* state ; they were not deprived of spiritual knowledge and privileges ; and we read of some " holy and godly matrons," whose followers we are taught to be. But these were few in number ; " the condition of women among the Jews was very far from that which Christianity has established." Among the *Jews* we read of the wife rather as a servant than a friend ; and among them also, as well as among the present nations of the East, the custom of having more than one wife gave rise to endless divisions and family quarrels—and domestic peace and love were very rare. Nor should we forget that Jewish women were not admitted to *full* participation in religious blessings, and that when worshipping in the Temple, they were not allowed to go beyond their own court, which was one of the outermost.

How different is our state in this happy, highly-favoured country! The Gospel of Jesus Christ has restored family peace, by requiring of His disciples that "every man should have his own wife, and every woman her own husband." Woman becomes once more what her Maker designed her to be, "an help meet for man;" and now, "there is neither Jew nor Greek, there is neither bond nor free, there is neither *male nor female*; for ye are all one in Christ Jesus."



KISSING THE ROBE.

CHAPTER XVI

SOCIAL INTERCOURSE.

URBANITY OF ORIENTALS.—GREETINGS.—WASTE OF TIME IN SALUTATIONS.—KISS.—COURTESY IN BUYING AND SELLING.—PRESENTS.—OBEISANCES.—KISSING THE ROBE.—TOUCHING THE HEM OF THE GARMENT.—DISMOUNTING.—SPREADING GARMENTS.—PLACING ON HORSEBACK.—FIXING A SPEAR.—DEPUTATIONS.—STANDING UP.—SEAT AT THE RIGHT HAND.—COVERING THE FEET.

SOCIAL intercourse among Orientals has always been marked by great urbanity, and even formality. In the patriarchal age mutual inquiries as to health were exchanged :—“ He (Joseph) asked them (his brethren)

of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive?" (Gen. xliii. 27): Moses and his father-in-law "asked each other of their welfare:" and so, again, the spies "came to the house of the young man the Levite, and saluted him;" or, as the words literally mean, "asked him of peace" (Judg. xviii. 15—*margin*). Occasionally we meet with formal salutations, such as:—"God be gracious unto thee" (Gen. xliii. 29); "Peace be with thee" (Judg. xix. 20); "Peace, peace be unto thee, and peace be to thine helpers" (1 Chron. xii. 18); "The Lord be with thee" (Judg. vi. 12); "The Lord bless thee" (Ruth ii. 4); "The blessing of the Lord be upon you: we bless you in the name of the Lord" (Ps. cxxix. 8). Similar to these were our blessed Lord's greetings to His disciples, "Peace be unto you" (Luke xxiv. 36; John xx. 19), though they differed from other greetings in that they positively conveyed the blessing they expressed.

The salutations of the modern Orientals are carried even to an absurd extent:—"This is, indeed, the land of good wishes and overflowing compliments. Every passer-by has his 'God bless you!' Conversation is sometimes among strangers made up of a very large proportion of these phrases; for example,—'Good morning!' Answer, 'May your day be enriched!' 'By seeing you.' 'You have enlightened the house by your presence.' 'Are you happy?' 'Happy; and you also?' 'Happy.' 'You are comfortable, I am comfortable;' meaning, 'I am comfortable, if you are.' These sentences are often repeated; and, after any pause, it is usual to turn to your neighbour, and resume these courtesies many times. In the southern half of Palestine, I subsequently found the ordinary salutation between persons on the road to be literally, 'Good luck!' to which the person saluted replies, 'May God give you good luck!'"—JOWETT'S *Researches in Syria* &c., p. 90.

The common Eastern salutation is, "Peace be with you!" the speaker laying his right hand upon his heart. The answer is, "With you be peace!" Aged people are inclined to add, "And the mercy and blessing of God." A traveller in the desert* writes:—"Through all the route we had met few passengers. One or two caravans, or a lonely wanderer with his camel, had passed at times, and given us the usual salute of 'Peace be unto you!'"

Much time, as may be imagined, is consumed in these elaborate civilities, and hence the necessity for our Saviour's direction to His disciples:—"Salute no man by the way" (Luke x. 4), with which we may compare that of Elisha to his servant:—"If any salute thee, answer him not again" (2 Kings iv. 29). Referring to this latter passage, a modern traveller observes:—"An incidental occurrence showed us the meaning of Elisha's command to his servant Gehazi, to salute no man by the way. A Bedouin acquaintance of one of our camel-drivers meeting him on the road, the two friends occupied no small time in salutation. They kissed each other five times on the cheek, holding the hand at the same time; then asked three or four questions of each other, and not till this was done did they resume their journey. If Gehazi, a man so well known, had done this to every one he met, he would not have reached Carmel before his master."—*Narrative*, p. 110.

Intimate friends greeted one another with a kiss and an embrace without regard to sex:—"And Esau ran to meet him (Jacob), and embraced him, and fell on his neck and kissed him" (Gen. xxxiii. 4); "Jacob kissed Rachel, and lifted up his voice, and wept. . . . He (Laban) ran to meet him (Jacob) and embraced him and kissed him" (Gen. xxix. 11, 13); "And he (Aaron) went and met him (Moses) in the mount of God, and kissed him" (Ex. iv. 27). In the present

* Mr. Carne. See his *Lecture*, p. 190.

day such ardent demonstrations of affection are not confined to friends. "It was interesting," observes a traveller, speaking of the friendly tribes of Arabs, "to see their meeting in the desert. From their wandering habit of life, and their frequent and distant journeys, they seldom meet; but when they do, the pressing of the hand to the heart, the kiss on the cheek, the passionate exclamations and gestures of joy, prove the sincerity and fervour of their feelings."—CARNE'S *Eastern Letters*, p. 206.

The studied courtesy of the Orientals is nowhere more conspicuous than in the expressions used by them in buying and selling. Let us take, as an example, the interview between Abraham and Ephron, the Hittite:—"Abraham stood up and bowed himself to the people of the land . . . and he communed with them, saying, If it be your mind that I should bury my dead, . . . intreat for me to Ephron that he may give me the cave of Machpelah . . . for as much money as it is worth . . . and Ephron answered . . . nay, my lord, hear me: the field *give* I thee, and the cave that is therein, I give it thee . . . and Abraham bowed down himself before the people of the land. And he spake unto Ephron . . . saying, But if thou wilt give it, I pray thee, hear me: I will give thee money for the field. . . . And Ephron answered . . . My lord, hearken unto me: the land is worth four hundred shekels of silver: *what is that betwixt me and thee?*" (Gen. xxiii. 7—15).

In a like manner we are told that:—"In attempting to make purchases of the Persians, as we had repeated occasion to notice . . . the article desired is always at the outset . . . a *present* to you; and its owner your *servant* and your *sacrifice*. And if you request his terms, he reiterates the same assurance, until you strongly insist on his naming the price, when he at length tells you, that since you will not take the article without paying him for it, you must set your

own price ; for he can *sell* nothing to *you*. Name a reasonable sum, and he will flatly reply that you shall not have it for *that* ; and by this time his interest has got so much the better alike of his modesty and generosity, that he will demand twice or thrice its known value, which you must pay, or take the trouble of beating him down. This is done by simply leaving him, as he will quickly call after you to take the article at the price you had offered. I know not how often I have, in imagination, stood by the side of Abraham, negotiating with the sons of Heth for a place to bury his dead, when I had been purchasing even the most trifling article in Persia.

“This contract exhibits less formality than business transactions commonly possess in Persia at the present time. The bereaved patriarch was little disposed to be particular in relation to the price he should pay for a place to bury his deceased Sarah ; and his neighbours would not probably be apt, in those mournful circumstances, to practise all the finesse that was common in trade, or fully develop their avaricious propensities. The general resemblance, however, to Persian transactions is very striking.”—PERKINS'S *Residence in Persia*, pp. 167, 168.

“The peasants in Egypt will often say, when a person asks the price of anything which they have for sale, Receive it as a present (as Ephron did to Abraham, when the latter expressed his wish to purchase the field and cave of Machpelah). This answer having become a common form of speech, they know that advantage will not be taken of it : and when desired again to name the price, they will do so.”—LANE'S *Modern Egyptians*, ii. 150.

If the meeting, instead of being a casual one, was prearranged for some special object, the visitor never went empty-handed : it was, and still is, absolutely essential that he should take some present with him. The references to this custom in Scripture are very

numerous, and show the variety of the articles offered. When Jacob sent his son down to Egypt on the last occasion, we read :—" And their father Israel said unto them, If it must be so now, do this : take of the best fruits of the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds " (Gen. xliii. 11). When it was proposed to Saul to consult Samuel about his father's asses, the difficulty of having no present appeared insurmountable :—" But, behold, if we go what shall we bring the man ? for the bread is spent in our vessels, and there is not a present to bring to the man of God : what have we ? " (1 Sam. ix. 7), and when Jeroboam sent his wife to consult Abijah, he bade her :—" Take with thee ten loaves, and cracknels, and a cruse of honey, and go to him " (1 Kings xiv. 3). Again, when Hazael was sent by Benhadad to consult Elisha, " he took a present with him, even of every good thing of Damascus, forty camels' burden " (2 Kings viii. 9). Equally valuable were the presents which Naaman brought for Elijah :—" ten talents of silver, and six thousand pieces of gold, and ten changes of raiment " (2 Kings v. 5).

In the present day presents form one of the most general customs in the East ; they are pledges of mutual friendship, so that the son of Sirach says, " Be ashamed of scorning to give and take ; " and so essential are they to civil intercourse, however small in value, that a traveller mentions that, when he consented to convey a poor sick man to the place of his destination, the poor creature presented him with a dirty cloth, containing about ten dates !

All great men expect a present from an inferior who visits them, as a token of respect ; whether it be a flower, or whether it be an orange, *something* you must bring. Princes often present sums of money, in return for gifts, to ambassadors or strangers of distinction. Silver and gold raiment of various kinds, are common

offerings to those eminent for learning and piety. An Eastern poet of the ninth century had so many presents given him, that he was possessed of an hundred complete suits of clothes, two hundred shirts, and five hundred turbans! As the Eastern fashions never alter, it is customary to make immense collections of furniture and clothes.* Vessels for eating and drinking are still presented along with provisions, as in David's time; and princes still expect to be furnished with provisions, in time of need, as Barzillai and others supplied David at Mahanaim; and as such assistance is a token of respect, and acknowledgment of the prince's authority, so to refuse it would be as great an insult now, as it was in Saul's and Gideon's days.†

Presents are sometimes very expensive in the East, and are accompanied with great pomp and parade: those gifts which are carried to the house of a bridegroom, and which might be borne by one horse, are laid upon four or five; and jewels which one plate would hold, are placed in fifteen. Alluding to this, we read of making an end of offering the present, and of a number of people that bear it; and thus the presents Benhadad sent to Elisha were borne by forty camels. Presents sent to powerful princes are often regarded as a kind of tribute and acknowledgment of subjection. The rich clothes of some of the Turkish officers of Tripoli, and those of their wives, are commonly given them by those that have causes depending upon them, to induce them to be favourable to their cause: and thus Amos complains, that the Jewish judges were so corrupt, that a little silver, and even a pair of shoes, would make them pervert the judgment of the poor and righteous.

The kings of Persia have great wardrobes, where there are always many hundreds of habits ready, designed for presents, and sorted. They pay great attention to the quality or merit of those to whom these

* Job xxvii. 16.

† 1 Sam. x. 27; Judges viii. 5, 8, 16, 17.

vestments or habits are given ; those that are given to the great men have as much difference as there is between the degrees of honour they possess in the state.—See BRUCE and MAUNDRELL ; SIR J. CHARDIN ; HARMER's *Observations*.

The offering of a present from a superior to an inferior was a mark of great condescension : and this was heightened if the thing offered had been attached to the person of the donor. Hence the special honour in the following order:—"Let the royal apparel be brought, which the king *useth to wear* . . . that they may array the man withal, whom the king delighteth to honour" (Esth. vi. 8, 9). The following extracts illustrate this subject:—"When a treaty between Russia and Persia was concluded, some years since, in the commencement, according to the usual form, the ranks of the two principal persons who were deputed to arrange it had to be specified. The Russian general was found to have more titles than the Persian plenipotentiary, who was therefore at a loss how to make himself appear of equal importance with the other negotiator ; but at length, recollecting that, previous to his departure for the place of conference, his sovereign had honoured him by a present of one of his own swords, and of a dagger set with precious stones, to wear which is a peculiar distinction in Persia, and besides had clothed him with one of his own shawl robes, a distinction of still greater value ; he therefore designated himself as "Endowed with the special gifts of the monarch, lord of the dagger set in jewels, of the sword adorned with gems, and of the shawl coat *already worn*."

It will be remembered that the bestowing of dresses as a mark of honour among Eastern nations, is one of the most ancient customs recorded both in sacred and profane history. We may learn how great was the distinction of giving a coat *already worn*, by what is said of Jonathan's love for David, as well as from the

history of Mordecai."—MORIER'S *Second Journey through Persia, &c.*, pp. 299, 300.

After his introduction to Mahomet Bey, on leaving the governor's presence, Bruce was accompanied by a slave, who presented to him a basket of oranges, which he said were given by order of the Bey. "In that country, it is not the value of the present, but the character and power of the person that sends it, that creates the value; twenty thousand men that slept in Cairo that night, would have thought the day the Bey gave them, at an audience, the worst orange in that basket, the happiest one in their life. It is a mark of friendship and protection, and the best of all assurances. Well accustomed to ceremonies of this kind, I took a single orange, bowing low to the man that gave it me, who whispered me, 'Put your hand to the bottom, the best fruit is there; the whole is for you,—it is from the Bey.' A purse was exceedingly visible. I lifted it out; there were a considerable number of sequins in it; I put it to my mouth, kissed it, and said to the young man, 'This is indeed the best fruit, at least commonly thought so, but it is forbidden fruit for me. The Bey's protection and favour are more agreeable to me than a thousand such purses would be!'

"The servant showed prodigious surprise. Nothing appears more incredible to a Turk, whatever his rank may be, than that any man should refuse money."—BRUCE'S *Travels*.

The Jews are remarkable for the numerous ways in which they exhibited their feelings of respect towards their superiors. The most usual obeisance was to fall upon the hands and knees, and touch the ground with the forehead: thus "Joseph's brethren came, and bowed down themselves before him with their faces to the earth" (Gen. xlii. 6): so again, "when Saul looked behind him, David stooped with his face to the earth, and bowed himself" (1 Sam. xxiv. 8): so Abigail "fell

before David on her face, and bowed herself to the ground" (1 Sam. xxv. 23): and so "Shimei, the son of Gera, fell down before the king" (2 Sam. xix. 18). In all these various expressions the same kind of obeisance is described, though the mode of performing it may have differed in some slight particulars.

At other times the obeisance was performed by falling down on the knees: thus "the third captain of fifty went up and came and fell on his knees before Elijah" (2 Kings i. 13): and thus "they bowed the knee before Him" (the Saviour) as He hung on the cross (Matt. xxvii. 29). A still more formal and reverential posture is described in 2 Chron. vii. 3:—"They bowed themselves with their faces to the ground upon the pavement," falling on the knee, and then bending down the forehead until it touched the ground. When down on the ground, the inferior sometimes laid hold of the feet, if he wished to make a request, as we read of the disciples:—"They came and held Him (Jesus) by the feet, and worshipped Him" (Matt. xxviii. 9); or they kissed the ground on which the superior had trodden, as described in the following passages:—"They that dwell in the wilderness shall kneel before him: and his enemies shall lick the dust" (Ps. lxxii. 9): "They shall bow down to thee with their face toward the earth, and lick up the dust of thy feet" (Is. xlix. 23): "They shall lick the dust like a serpent" (Mic. vii. 17). Lastly, it was not unusual to kiss or touch the hem of the garment, as we read of the woman with an issue of blood:—"She touched the border of His garment" (Luke viii. 44).

The customs which we have above described may be witnessed among the Orientals of the present day.

Inferiors among the Arabs, out of deference and respect, kiss the feet, the knees, or the garments of their superiors; and the women that wait on the Arab princesses sometimes kiss the *border* of their robe. An Eastern traveller who attended an English consul on a

visit to the chief of Tripoli, says that the two interpreters of the consul kissed the chief's garment and put it to their foreheads. To kiss the hand of a superior is likewise a mark of reverence—as is also kissing the beard, as Joab did.

Sometimes in the East, when an inferior comes to pay his respects to a superior, he takes the superior's hand, and kisses it, putting it afterwards to his forehead. In their religious worship, the Mohammedans begin with bringing their two thumbs together, and kissing them three times, and at every kiss touching their foreheads with their thumbs. When they cannot kiss the hand of a superior, they kiss their own, and put it to their foreheads.

They venerate an unseen being, whom they cannot touch, in much the same manner; and the ancient idolaters also thus worshipped beings they could not touch. It is to this that Job refers: "If my mouth hath kissed my hand," in worship of the host of heaven.—PITT'S *Account of the Mohammedans*. See HARMER'S *Observations*, ii., pp. 339, 340.

This mode of paying adoration by kissing the hand, is mentioned and described by Pliny.—*Nat. Hist.* xxviii. 2.

Niebuhr, describing his visit at the court of the Imam (or prince) of Sana, in Arabia, writes, "We were first led up to the Imam, and were permitted to kiss both the back and the palm of his hand, as well as the hem of his robe. It is an extraordinary favour when the Mohammedan princes permit any person to kiss the palm of the hand. There was a solemn silence through the whole hall. As each of us touched the Imam's hand, a herald proclaimed, 'God preserve the Imam!' All who were present repeated those words aloud after him."—NIEBUHR'S *Travels*, i., p. 399.

Matt. xxviii. 9.—"Exactly this kind of reverence may be seen daily amongst the Hindoos. A Hindoo

disciple, meeting his religious guide in the public street, prostrates himself before him, and rubs the dust of his feet on his forehead and breast."—WARD'S *View of the Hindoos*.

It is usual among the Persians to pay homage to their sovereign by kissing the earth, or touching it with their foreheads; and when one prince has been conquered by another, the same custom is observed, as a token of submission and vassalage. An Eastern prince, who had been conquered, one day threw him-



self on the ground and kissed the prints that his victorious enemy's horse had made there, repeating some verses in Persian to this effect: "While I shall

have the happiness to kiss the dust of your feet, I shall think that fortune favours me," &c.

Thus we read in the Psalms that even the wild Arabs, whom the greatest earthly conquerors could never tame, shall bow before the Lord of glory; yea, they shall become His vassals, and His enemies shall lick the dust.—See HARMER'S *Observations*, ii. 335—338.

"A beggar-boy, seeing us approach, bowed to the ground, *kissed* the dust before us, and then with clasped hands and imploring look asked an alms."—*Narrative of a Mission to the Jews*, p. 449.

When in the presence of the king, the Assyrian nobles were highly respectful in their demeanour. They stood before him with their hands crossed in front, an attitude still assumed in the East by an inferior in the presence of his master. We know, from the story of Esther, how sacred the person of the king was considered, it being death for even the queen to venture before him unbidden. (Esther iv. 11.)

If the inferior happened to be riding, he immediately dismounted to perform the obeisance; in the case of a female, the act of dismounting itself was sufficient:—"When she (Rebekah) saw Isaac, she lighted off the camel" (Gen. xxiv. 64); "It came to pass when she (Achsah) came to him . . . she lighted from off her ass" (Judg. i. 14): "And when Abigail saw David, she hasted, and lighted off her ass" (1 Sam. xxv. 23).

The alighting of those that ride is still considered in the East as an expression of deep respect. Dr. Chandler writes, "We met a Turk, a person of distinction, as appeared by his turban. Our janizary and Armenians respectfully alighted, and made him a profound obeisance, the former kissing the rim of his garment."

"We met an Arabian lady," writes Niebuhr, "attended by a servant. In respect to our sheikh, she quitted the road, alighted from her camel, and passed us on foot. Another woman veiled, and walking on

foot, who happened to meet us in so narrow a part of the valley of Genna, that she could not avoid us, sat down as we passed, and turned her back upon us. I gave her the salutation of peace; but my conductors told me, that she had turned her back in respect to us as strangers, and that I had done wrong in saluting her.”—*Travels in Arabia, &c.*, i. 188, 189.

Public receptions of great men were celebrated by strewing the road with branches of trees or garments, as was done on the occasion of our Lord's public entry into Jerusalem:—“A very great multitude spread their garments in the way: others cut down branches from the trees and strawed them in the way” (Matt. xxi. 8). The same custom may still be occasionally witnessed. Robinson relates of the Bethlehemites that “when some of the inhabitants were imprisoned, and all were in deep distress, Mr. Farran, the English consul at Damascus, was on a visit to Jerusalem, and had rode out with Mr. Nicolayson (missionary) to Solomon's Pools. On their return, as they rose the ascent to enter Bethlehem, hundreds of the people, male and female, met them, imploring the consul to interfere in their behalf, and afford them his protection; and all at once, by a sort of simultaneous movement, ‘they spread their garments in the way’ before the horses. The consul was affected unto tears, but had, of course, no power to interfere.”—ROBINSON'S *Researches*, i. 473.

In Persia special honour was conferred by placing the person on the royal horse, and letting him ride through the principal streets of the city. Thus we read in Esther vi. 7—9:—“For the man whom the king delighteth to honour, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head; and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback

through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour."

The following account of the manner in which a person is treated in Africa upon his turning Mohammedan, singularly agrees with the honours here mentioned. "Such a person is to get on horseback, on a



RIDING THE ROYAL HORSE.

stately steed, with a rich saddle and fine trappings—he is also richly habited, and has a turban on his head—but nothing of this is to be called his own. The horse, with him on his back, is led all around the city, which he is several hours in doing. He is attended with drums and other music, and twenty or thirty stewards, who are under the serjeants. These march

in order on each side of the horse, with naked swords in their hands. The crier goes before, with a loud voice giving thanks for the proselyte that is made.”—PITT’S *Account of the Religion and Manners of the Mohammedans*. See HARMER’S *Observations*, ii. 305—397.

In the case of a general or any other high official engaged in active duty, honour was conferred upon him by erecting a spear either before his tent or close by his head. Thus it is related of Saul in 1 Sam. xxvi. 7 :—“ And, behold, Saul lay sleeping within the



FIXING THE SPEAR.

trench, and his spear stuck in the ground at his bolster : but Abner and the people lay round about him.”

Mr. Morier saw a Persian governor reposing himself

after the fatigue of a long journey; being extended under a shed fast asleep on the ground, with a spear stuck at his helmet head, which now, as in the days of Saul, marks the spot where a man of consequence reposes. MORIER'S *Second Journey through Persia, &c.*, p. 115.

It was also a mark of respect to a high dignitary to send repeated and honourable deputations:—"Balak sent yet again princes more and more honourable than they" (Num. xxii. 15). Morier relates that "when the English ambassador to Persia drew near Ispahan, he was met by the confidential officer of the governor of Ispahan, by a learned man of the city, and by several other men of respectability. These deputations are called openers of the way, and are one of the principal modes among the Persians of doing honour to their guests. The more distinguished the persons sent, and the greater the distance to which they go, so much more considerable is the honour. On the day of the entry of the embassy into Ispahan, it was first met by the youngest son of the second vizier of Persia, a boy of about thirteen years of age, who received the ambassador with all the ease of an old courtier, making the usual compliments of 'You are welcome: you have done us honour. Are your spirits good? how is your health? you have no ailing?' Men of consequence in the city at different intervals presented themselves; and at length two of the brothers of the vizier paid their respects to the ambassador. At length the governor in person came out a mile from the city to meet him. This succession of personages, whose rank increased as we approached the city, may bring to mind the 'princes, more and more honourable,' which Balak sent to Balaam."—MORIER'S *Second Journey through Persia, &c.*, pp. 127—129.

We may further notice the following tokens of respect. Young men rose up from their seats in the presence of their elders, and even old men paid the

same compliment to a person of distinguished honour :—“Thou shalt rise up before the hoary head, and honour the face of the old man (Lev. xix. 32) : “The young men saw me, and hid themselves; and the aged rose and stood up” (Job xxix. 8).

The right hand was regarded as the seat of honour, and was assigned to the guest of highest rank :—“The king (Solomon) sat down on his throne, and caused a seat to be set for the king’s mother; and she sat on his right hand” (1 Kings ii. 19). In reference to this usage the Psalmist says :—“Upon thy right hand did stand the queen in gold of Ophir” (Ps. xlv. 9). When sitting, it is decorous to have the feet concealed by the flowing garments, and it may be with reference to this that Isaiah, describing the seraphims and their six wings, says :—“with twain he covered his feet” (Is. vi. 2).

“When a person sits down in the East,” writes Sir J. Chardin, “it is a great mark of respect to conceal his feet, and to look down on the ground. When the sovereign shows himself in China and Japan, every one casts his looks on the earth, and no one is permitted to look on the king.”—SIR JOHN CHARDIN.

In an account given by Dœff of an audience of the *Ziagoon* or Emperor of Japan, he writes :—“They conducted us to a waiting-room, where we sat down on the floor, in a slanting direction, and covered our feet with our cloaks; to show the feet being in Japan an act of gross rudeness.”



HOSPITALITY.

CHAPTER XVII.

HOSPITALITY.

EASTERN HOSPITALITY.—ABRAHAM'S AND LOT'S RECEPTION OF THE ANGELS.—JETHRO.—GIDEON.—ANECDOTES OF EASTERN HOSPITALITY.—PUBLIC PROVISIONS FOR GUESTS.—MODE OF RECEIVING GUESTS.—GIVING WATER.

HOSPITALITY, in a patriarchal state of society, ranks not simply as a matter of courtesy or good feeling, but as a high moral duty and a subject for legal enactment. This naturally follows from the isolation of tribes and families, and from the absence of the various appliances for intercommunication which are found in

settled and cultivated countries. Hospitality to passing strangers is a virtue that belongs to a rude state of society : elsewhere it does not exist because it is not needed.

Some of the most charming and characteristic pictures of patriarchal life are connected with the exercise of hospitality. Let us take as an example the narrative of Abraham's reception of the three angels recorded in Gen. xviii. 1—8 :—" And he (Abraham) sat in the tent door in the heat of the day ; and he lifted up his eyes and looked, and, lo, three men stood by him : and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant. Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree : and I will fetch a morsel of bread, and comfort ye your hearts ; after that ye shall pass on : for therefore are ye come to your servant. . . . And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it and make cakes upon the hearth. And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man ; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them ; and he stood by them under the tree, and they did eat."

Let us take again the narrative of Lot's hospitality to the strangers as they entered the gate of Sodom :—" And there came two angels to Sodom at even ; and Lot sat in the gate of Sodom : and Lot seeing them, rose up to meet them ; and he bowed himself with his face toward the ground ; and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early and go on your ways. And they said, Nay ; but we will abide in the street all night. And

he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did break unleavened bread, and they did eat" (Gen. xix. 1—3). Or, again, let us listen to the remonstrance of Jethro, addressed to his daughters who had, as he thought, failed in the discharge of the duty of hospitality towards Moses:—"Where is he? why is it that ye have left the man? call ye him that he may eat bread" (Ex. ii. 20). Lastly, let us picture to ourselves the scene beneath the shade of the oak in Ophrah:—"And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite; and his son Gideon threshed wheat. . . . And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee. . . . And Gideon said unto him, . . . Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said I will tarry until thou come again. And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it" (Judges vi. 11—19).

Modern travellers testify that the Bedouin has not degenerated in this respect: indeed there is no point in his character which is more frequently noticed from the contrast it affords to European customs:—"We alighted at an encampment of Bedouins, and entered the sheikh's tent, though he was absent; and the Arabs had a long and fierce dispute among themselves, to decide who should have the honour of furnishing us a supper, and a breakfast the next morning. He who first sees a stranger from afar, and exclaims, 'There comes my guest,' has the right of entertaining him, whatever tent he may alight at. A lamb was killed for me, which was an act of great hospitality: for these Bedouins are poor, and a lamb was worth upwards of a Spanish dollar—a sum that would afford

a supply of butter and bread to the family for a whole week.”—BURCKHARDT’S *Syria*, &c., p. 484.

“We found a camp of Bedouins,” writes Mr. Madden, “who were of the same tribe as our guides, and with them we remained for the night. We did not wait for an invitation into a tent; we entered the first we met, and found a welcome.

“An Arab woman who was spinning goats’ wool in the interior, gave us the salutation of peace, bade us sit down, and removed her two children to the next tent. I purchased a lamb for dinner, which she roasted entire, thrusting a long piece of wood through it, and turning it over a brisk fire of chopped straw and camels’ dung: two little Arabs performed the office of turnspits. The savoury odour of my lamb spread through the whole encampment: I was presently surrounded by at least a score of Bedouins. I invited their sheikh and four of their chief men to dinner; and with these, and my two Bedouin guides, I sat down to my repast. It consisted of a large wooden bowl of boiled rice, in the centre of which was placed the roasted lamb. I saw the eyes of my guests sparkle with pleasure as they surveyed the trencher. They all took their long knives out of their girdles, and deposited them in a circle on the ground: the sheikh then said grace. In a moment there were five-and-thirty or forty fingers plunged into the pillau, and speedily as many into the lamb: but all the hurry prevented not the sheikh from politely picking out the choicest bits, and presenting them to me with his greasy fingers. After dinner, we sat smoking till ten o’clock. Stories were related, and I sang an Arab song, which I learned in Upper Egypt,—a favourite air of theirs—and never were people more delighted. The old sheikh actually besought me to remain with him, promising to give me his best Arab horse if I would do so. I was delighted with their simplicity and hospitality.”—MADDEN’S *Travels*, ii. 185—187, 189, 191.

“An Arab, on arriving in a strange camp, goes to the first tent that comes in his way; he does not wait to be asked in, but without any ceremony makes his camel lie down, unloads at the entrance, and entering the tent with the simple salutation of ‘Peace be between us,’ sets himself down by the fire, no matter whether the host be at home or not. Should the latter be present, he immediately puts fresh wood on, and begins to burn and pound coffee, generally offering his pipe to his guest in the mean time. His wife, or wives, after spreading mats, if they have any, for the stranger to sit on, retire to their part of the tent, which is divided in the middle by their sack of corn, and whatever other effects they have, prepare the dinner or supper according to the time of the day, without any order being given by the master, but as a matter of course. In the mean time, the host chats with his guest, generally about their flocks, &c., such being their principal concern. The coffee being ready, the landlord pours out for every one his cup, helping himself last. As soon as the meal is prepared (which generally consists of a large wooden bowl of either camels’, goats’, or sheep’s milk, boiled wheat and milk, lentil-soup, or melted butter, and bread to dip in it) the landlord pours water alternately for his guests, who therewith wash the right hand, beginning with one, and going regularly round the circle.

“The ablution finished, every one commences; the host retires, not eating with his guests, but welcoming them with frequent repetitions of ‘Coula! coula!’ (eat it all! eat it all!) The repast being finished, the attentive master washes the hands of his party, and eats himself of what remains. On two occasions we arrived at a camp late at night, and halting before a tent, found the owner, with his wife and children, having arranged their carpets, &c., for the night, had just retired to rest, when it was astonishing to see the good humour with which they all arose again and

kindled a fire, the wife commencing to knead the dough and prepare our supper, our Arabs making no apology, but taking all as a matter of course, though the nights were bitter cold. Surely this was a noble instance of Arab hospitality."—IRBY and MANGLES, pp. 277, 278.

"We came," writes Mr. Morier, "to a small plain covered with the black tents and cattle of the Eelauts.* Here we had a view of Mount Ararat. We went to the largest tent in the plain, and there enjoyed an opportunity of learning that the hospitality of these people is not exaggerated. As soon as it was announced at the tent that strangers were coming, everything was in motion : some carried our horses to the best pastures, others spread carpets for us : one was despatched to the flock to bring a fat lamb ; the women immediately made preparation for cooking, and we had not sat long before two large dishes of stewed lamb, with several basins of yaourt, were placed before us. The senior of the tribe, an old man (by his account, indeed, more than eighty-five years of age), dressed in his best clothes, came out to us, and welcomed us to his tent with such kindness, yet with much respect, that his sincerity could not be mistaken. He was still full of activity and fire, although he had lost all his teeth, and his beard was as white as the snow on the venerable mountain near his tent. The simplicity of his manners, and the interesting scenery around, reminded me, in the strongest colours, of the life of the patriarchs ; and more immediately of him whose history is inseparable from the mountains of Ararat."—MORIER'S *Journey through Persia, Armenia, &c.*, pp. 308, 309.

"We were not above a musket-shot from Anna (on

* Wandering tribes whose possessions consist of flocks, herds, and camels, and who resemble the Turkomans in their mode of life, dwelling in tents, and removing from place to place according to the seasons, and want of pasturage.

the road to Bagdad), when we met with a comely old man, who came up to me, and taking my horse by the bridle, 'Friend,' said he, 'come and wash thy feet, and eat bread at my house. Thou art a stranger; and since I have met thee upon the road, never refuse me the favour which I desire of thee.' The invitation of the old man was so like the custom of the people in ancient times, of which we read so many examples in Scripture, that we could not choose but go along with him to his house, where he feasted us in the best manner he could,—giving us, over and above, barley for our horses; and for us he killed a lamb, and some hens. He was an inhabitant of Anna. . . ."

"We met a young man of a good family, for he was attended by two servants, and rode upon an ass. . . . After some compliments which passed, 'Is it possible,' said he, 'that I should meet a stranger, and have nothing to present him withal?' He would fain have carried us to a house in the country, whither he was going; but, seeing we were resolved to keep our way, he would needs give me his pipe, notwithstanding all the excuses I could make, and though I told him that I never took any tobacco; so that I was constrained to accept it."—TAVERNIER'S *Travels*, p. 111.

"We entered into the first (village) we came to, to pass the night there. It was the priest of the place who wished to receive us: he gave us a supper under the trees before his little dwelling. As we were at table there came by a stranger wearing a white turban, who, after having saluted the company, sat himself down to the table without ceremony, ate with us during some time, and then went away, repeating several times the name of God. They told us it was some traveller who, no doubt, stood in need of refreshment, and who had profited by the opportunity, according to the custom of the East, which is to exercise hospitality at all times and toward all persons."—DE LA ROQUE.

We have observed in the remarks that opened this chapter that hospitality is in the East a matter of legal enactment. In the Old Testament we find the following regulations:—"The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt" (Lev. xix. 34). "The Lord your God . . . loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt" (Deut. x. 17—19). In the New Testament:—"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. xiii. 2): "Use hospitality one to another, without grudging" (1 Pet. iv. 9).

The following passages show the manner in which this duty is performed by the community and private individuals in the present day:—"In every village there is a public room, or more than one, according to the size and ability of the place, devoted to the entertainment of strangers. Such a room is called a *Menzil* or *Medâfeh*—a guest-room. The guest lodges in the *menzil*, and his food is supplied by the families to whose circle it belongs. Sometimes they take turns in his entertainment; at other times it is left to those who offer themselves, or rather who claim the privilege. If the guest be a person of consequence, it is a matter of course that a sheep or goat, a lamb or kid, is killed for him. . . . When the guest is a common man as a muleteer, or the like, he is fed with rice, or whatever may be the ordinary food of the people themselves. The guest gives nothing as a remuneration when he leaves. To offer money would be taken as an insult, and to receive it would be a great disgrace. Such is universally the manner of entertainment in the villages throughout the provinces of Jerusalem and Hebron, as well as in other parts of Syria."—ROBINSON'S *Researches*, ii. 19.

"All merchants and travellers are generally received

at the houses of their friends when passing through the country. It may be difficult for British readers to understand how so many people can be entertained by a family; but the facility is owing to the eastern patriarchal mode of life. At this very day, there is attached to every residence the *manzool*, or 'guest-chamber,' which varies in size according to the circumstances of the family. It is used for the reception of strangers and visitors, who are welcomed on their arrival by the host; and coffee, sherbet, and pipes are served. If the guests arrive early in the morning, they partake of their host's breakfast, called *futtoor*, which is generally served about twelve o'clock, and requires no great extra expense or trouble. The host goes into the inner court of the house, and says to his wife, 'Mother of George,' or whatever may be the name of the eldest son, 'we have so many guests.' The lady, by ordering a few more eggs to be fried, an additional supply of milk, rice, a few pieces of cheese, and bread *ad libitum*, with a basket of grapes, which cost about twopence, provides the whole party with a comfortable meal. When the gentlemen have finished their repast, the servants sit down and take theirs, and they are thankful for bread and cheese and grapes. The servants of the guests attend on their masters at the host's table and divan. If the guests have no servants, and the host has none, the younger members of a family feel it an honour to wait upon their father's guests; indeed, the coffee is generally handed round by the sons. If the father asks for a cup of water, the son will fetch it, and wait standing till the father or the guests have finished drinking, when the son says 'Health!' Coffee is served frequently during the day, in little cups, set out upon a kind of round tray placed upon a small table, and as many sit round as can be accommodated. If the number of visitors be unusually large, a tablecloth is spread on the carpet, and the parties sit on the floor round it. If the guests arrive in the afternoon, the

head of the family informs the lady, and a few more pounds of rice boiled in the broth will suffice to entertain them. With regard to the sleeping-apartments, generally three or four beds are laid down in the room, and the whole family are thus accommodated. In the morning the servant brings a jug or copper full of water, and a large metal basin, with soap, and a towel hanging over his shoulder; each gentleman washes, and all are ready. The public baths are great luxuries; and the stranger, by paying sixpence, can have all the comfort of shampooing. In the evening they meet again in the 'guest-chamber,' where the time is agreeably spent in conversation, and chess, and other similar games. The ladies take great delight in this kind of bustle at their husband's table: they are very fond of their domestic arrangements, and on such occasions exercise their culinary skill."—*Voice from Lebanon*, pp. 65—67.

Lastly, we have, in the very words of our blessed Lord, on more than one occasion, a description of the acts of genuine hospitality and a striking commendation of it, whenever it is based on the true principle of love to God and Christ:—"He turned to the woman and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, her sins, which are many, are forgiven: for she loved much" (Luke vii. 44—47). And again:—"Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungred and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me

in " (Matt. xxv. 34, 35). And again :—" He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward " (Matt. x. 41, 42).

The act of courtesy to which our Saviour here alludes is still to be witnessed in the East :—

"About five in the evening, the latter end of December, upon entering the town of Nazareth," says a modern traveller, "we saw two women filling their pitchers with water, at a fountain, and above twelve others waiting for the same purpose, whom we desired to pour some water into a trough which stood hard by, that our horses might drink. We had scarce made the request before they instantly complied, and filled the trough, and the others waited with the greatest patience. Upon returning them thanks, one of them with very great modesty replied, 'We consider kindness and hospitality to strangers as an essential part of our duty.'"—SEC HARMER.

At the well of Cana, one of the women who had come there to draw water "lowered her pitcher into the well, and offered me water to drink."—RAE WILSON'S *Travels*, ii. 4.



DAMSELS SINGING TO THE SOUND OF TIMBRELS.

CHAPTER XVIII.

AMUSEMENTS.

CONVERSATION.—MUSICAL INSTRUMENTS.—CHARACTER OF ORIENTAL MUSIC.—SINGING.—DANCING.—PRESENTS TO DANCERS.

THE amusements of the Orientals are generally of a most sedate character. The heat of the climate precludes them from enjoying athletic exercises, and also indisposes them to public entertainments. Conversation, varied with tales, jests, and riddles, appears to have formed in all ages their chief resource, and is carried on not only privately, but publicly at the gates and the wells, and in the broad places of the towns. Music, singing, and dancing held a place as amusements of a special character, reserved for great occasions, and generally carried on by professional performers.

Music was cultivated in Western Asia at a very early period, the invention of it being ascribed in the Bible

to Jubal, who "was the father of all such as handle the harp and organ," the instruments here noticed (about which we shall presently speak more particularly) being regarded as the representatives of all stringed and wind instruments (Gen. iv. 21). In Mesopotamia we find Laban willing to call in the aid of instrumental and vocal music to celebrate his daughters' departure:—"Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?" (Gen. xxxi. 27). The deliverance from the power of Pharaoh was celebrated in the following manner:—"Miriam the prophetess, the sister of Aaron, took a timbrel in her hand: and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for He hath triumphed gloriously" (Ex. xv. 20, 21). So again when David returned from the slaughter of the Philistines, "the women came out of all cities in Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with instruments of musick. And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands" (1 Sam. xviii. 6, 7). The soothing influence of music was felt by Saul in his dark fits (1 Sam. xvi. 23), and by Elisha in the hour of inspiration (2 Kings iii. 15). It was welcomed at the feasts of the luxurious:—"The harp, and the viol, the tabret, and pipe, and wine are in their feasts" (Is. v. 12); and it was even present in the chambers of death to excite the wails of the mourners:—"Jesus came into the ruler's house, and saw the minstrels and the people making a noise" (Matt. ix. 23). Of the important place music held in the Temple service subsequently to the time of David, we will not now speak at length. Such an application of it was not confined to the Jews: the Chaldeans made use of it in their religious celebrations, and

Daniel records how the golden image was worshipped in the plain of Dura at "the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of musick" (Dan. iii. 7).

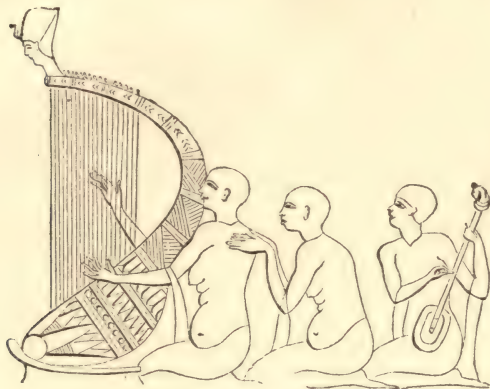
The Bible contains notices of various kinds of instruments, which we may arrange in three classes—wind, stringed, and instruments of percussion. In the first class we may place those described in our version as the organ, dulcimer, pipe, and flute, not one of which, however, really answers to its name. The "organ" is most probably the *bag-pipe*—an instrument of the highest antiquity and of very general use in the East. It is noticed in Gen. iv. 21; Job xxi. 12, xxx. 31; Ps. cl. 4. The "dulcimer" or "symphony" of Daniel is the same instrument as the one just described. The "pipe" is really the *flute*, which was much used in Egypt, and is delineated on many of the monuments in that country. It is noticed in 1 Sam.



x. 5; 1 Kings i. 40; Is. v. 12, xxx. 29; Jer. xlviii. 36. The "flute" in Dan. iii. 5 is supposed to answer to the *pipe*, which was also well known in Egypt, and was sometimes made double.

In the second class, we may notice the so-called harp and psaltery of the Jews, together with the sackbut, and the harp of the Chaldeans. The "harp" of the Jews resembled our *guitar* rather than harp, inasmuch

as it could be played by persons as they walked along, as described in 1 Sam. x. 5:—"Thou shalt meet a



company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them;" and again in 2 Sam. vi. 5:—"And David and all the house of Israel played before the Lord on all manner of instruments made of fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals." Josephus in his *Antiquities* (vii. 12, § 3) describes it as having ten strings, and being struck with a plectrum. The right-hand figure in the above cut is performing on an instrument like the "harp" of the Bible. The "harp" of the Chaldeans appears to have been also the same as the "*guitar*." The "psaltery" resembled the "harp" in its general construction, but it differed from it in that the body or belly was placed at the top instead of the bottom of the instrument. Josephus states that it had twelve strings, but in the Psalms (xxxiii. 2, cxliv. 9) it is clearly described as an "instrument of

ten strings." The "sackbut" of the Chaldeans resembled the so-called psaltery to a certain extent: it is described as having been of triangular form, and having only four strings. The proper harp was probably known to the Jews from the Egyptians, as it is frequently delineated on their monuments: we give a representation of one of eight strings, on which a player is performing, while a figure in front is engaged in beating time with his hands.



In another cut already given we have a harp with twenty strings.

In the third class we have to notice the timbrel or tabret, the cymbals, the *sistrum*, and the *triangle*. The "timbrels" or "tabret" resembled the modern *tambourine*, being formed of a circular framework of wood covered with a piece of skin tightly drawn over it, and surrounded with small bells. It was struck with

the hand, and hence arose the expression used in Nahum ii. 7, of the women "tabering upon their breasts," *i. e.* beating their breasts in sorrow just as they would beat a tambourine. The cymbals were simply plates of brass, which when clashed together emitted a ringing sound. In the Hebrew the name generally occurs in the dual number, showing that a *pair* of them was used. Perhaps the *castanettes* were also described under the same term. The *sistrum* answers to the term translated "cornet" in 2 Sam. vi. 5: it was a bent rod of iron in a horse-shoe shape, with cross-bars on which rings were placed, and which rattled when the instrument was shaken. Lastly, the *triangle* is supposed to be meant by the term in 1 Sam. xviii. 6, translated in our version "instruments of music," or (in the margin) "three-stringed instruments."

With regard to the character of the Hebrew music we know little or nothing. It was probably of the same monotonous style which is described as prevailing in the East in the present day; and the following descriptions may suit the ancient as well as the modern music:—

"We left the rich banks of the Nile, and entered again upon the pathless desert. Soon we came upon the sea-shore, and rode along the margin. We could not observe so much as one foot-print of a man or beast upon the smooth sand; the waves washing the asses' feet, while the moon rose to light us on our way. At one point our drivers, being weary, proposed encamping for the night, but Ibrahim advised us to advance a little further. Upon this the young Arabs proceeded without a murmur; and in order to cheer the way, commenced a native dance and song. One of them advancing a little before the rest, began the song, dancing forward as he repeated the words; when the rest, following him in regular order, joined in the chorus, keeping time by a simultaneous clapping of hands. They sang several Arabian songs in this way,

responding to one another, and dancing along the firm sand of the sea-shore, in the clear beautiful moonlight. The response, the dance, and the clapping of the hands, brought many parts of the Word of God to our minds. We remembered the song of Miriam at the Red Sea, when the women went out after her with timbrels and with dances,—‘and Miriam *answered them* ;’ that is, Miriam sang responsively to them : and also the song of the women of Israel after David’s victory over the giant,—‘they *answered* one another as they played, and said Saul hath slain his thousands, and David his ten thousands.’ The words of the Psalmist were likewise brought to mind, ‘O clap your hands, all ye people, shout unto God with the voice of triumph ;’ and again, ‘Let the floods clap their hands ; let the hills be joyful together,’—i. e. in full choir. The responsive form of Psalm cxxxvi., and others of a like kind, were fully illustrated by this interesting scene.”—*Narrative of a Mission of Inquiry to the Jews*, p. 61.

“At night we heard Antonio and the other servants of our company, singing a song of vengeance on the robbers. It was in the style of those songs we had usually heard from Arabs—a single voice leading and then a chorus responding, with clapping of hands. It was to this effect :—

Single voice. ‘The curse of Allah rest’

Chorus. ‘Upon the Bedouins!’

Clapping hands.

Single voice. ‘The sword of Allah come’

Chorus. ‘Upon the Bedouins!’

Clapping hands.

“In style, this resembled Psalm cxxxvi. ; though in sentiment it was the reverse of its strain of thankful love.”—*Narrative of a Mission of Inquiry to the Jews*, pp. 313, 314.

"The Arab bard, singing sadly to the sound of his rebabeh, could not keep us long awake. . . .

"The rebabeh is shaped like a miniature spade, with a short handle; the lowest and widest part, covered with sheepskin on both sides, is about one inch thick and five wide. The ghoss (bow) is simply a bent stick, with horsehair for strings. This instrument is perhaps a coarser specimen of the *nokhara khana*, which is played before the gateways of palaces in Persia."

"The music, although more varied in character and modulation, was essentially the same in its prevailing sadness. Truly all the merry hearted do sigh in this strange land, a land from which gladness is taken away, and mirth, where it does exist, hath a dash of grief and a tone of desperate sorrow. The sound of tabret and harp, of sackbut and psaltery, the lute, the viol, and the instrument of two strings, are heard no more in the land; and the 'rebabeh,' with its sighing one string, befits the wilderness and the wandering people who dwell therein.

"Not even the Emir, although he threw all the mirth he could command into his voice, and touched the string with quick elastic fingers, striking out notes and half-notes with musical precision; but although his dark eyes flashed, and his white teeth glistened, as he smiled seductively upon Musaid, and swayed his body to and fro and nodded his head to the measure of his minstrelsy, and triumphed over the bard, and won applause with every verse, he *could not* change the tone, there was the same sad minor running through the song.

"Those low complaining tones lingered in our ears long after the sounds had ceased, and the Arabs were gathered in sleep around the smouldering watch-fires."
—LYNCH'S *Expedition*, p. 244.

Dancing has been incidentally noticed in several of the passages quoted. It appears to have been reserved

for great occasions, and to have been practised only by women. Hence the scorn with which Michal viewed David "leaping and dancing before the Lord" as he brought up the ark to Jerusalem (2 Sam. vi. 16). Dancing was much practised by the Egyptians, and there is an interesting picture on an ancient tomb at Thebes, representing a group of damsels dancing to the sound of timbrels. The boughs which they carry show that the dance is a religious ceremony, as it was an ancient custom to approach the temples of the gods carrying branches of trees. The same custom obtained amongst the Hebrews in their worship of the true God. When our blessed Lord entered Jerusalem, riding on an ass, branches of trees were strewn before Him by the multitude; and the victorious servants of the Lamb were seen in vision by the beloved Apostle, "with palms in their hands."

The leader of the dance beats a sort of hand-drum: the other damsels are beating tambourines, one of which is circular, like the modern instrument; the others are of a nearly oblong shape with the sides curving inwards. They were made as at present, of the skin of an animal stretched tightly over a frame.

The Hebrew dances were also performed as religious ceremonies, and as Miriam and her companions had passed their lives in Egypt, and had acquired there the customs of the country, this picture is probably a perfect illustration of the dance of the daughters of Israel.—See OSBURN'S *Ancient Egypt*.

It is customary for public dancers, at festivals in great houses, to solicit from the company they have been entertaining, such rewards as the spectators may choose to bestow. Hence, when Herod, pleased with the dancing of Herodias's daughter, "promised with an oath to give her whatsoever she would ask," she replied "give me here John Baptist's head in a charger" (Matt. xiv. 7, 8). The presents usually are small

pieces of money, which the donor sticks on the face of the performer. A favourite dancer will have her face covered with such presents. The silver charger is



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characteristic in this history of the beheading of John. By an ancient custom in Persia, the queen had a right, on the king's birthday, to demand of him any favour that she thought proper.



CHAPTER XIX.

FUNERAL RITES.

PREPARATION OF THE BODY FOR BURIAL.—EMBALMING.—PROFESSIONAL MOURNERS.—SIGNS OF GRIEF.—MOURNING FOR HOSSEIN.—MOURNING IN EGYPT.—BIERS.—FUNERAL OF JEWESS.—FUNERAL PROCESSION.—MOURNING FEAST.—BURNING SPICES.—PERIOD OF MOURNING.

AMONG the Jews burial took place very soon after death, in consequence of the heat of the climate. No time was lost in making the necessary preparations. It was the office of the nearest and dearest relative to close the eyes of the deceased, whence the promise made to Jacob:—"Joseph shall put his hand upon thine eyes" (Gen. xlv. 4). The body was then washed with water, as we read of Dorcas:—"It came to pass

in those days, that she was sick, and died: whom when they had washed, they laid her in an upper chamber" (Acts ix. 37). It was then wrapped up in the grave-clothes, and the face was bound round with a napkin, as in the case of Lazarus:—"He that was dead came forth, bound hand and foot with grave-clothes: and his face was bound round with a napkin" (John xi. 44); and again in the case of our blessed Lord, whose body "Joseph wrapped in a clean linen cloth" (Matt. xxvii. 59), and who in rising from His grave left the grave-clothes behind Him, so that Peter, entering the vacant sepulchre, "seeth the linen clothes lie, and the napkin that was about His head, not lying with the linen clothes, but wrapped together in a place by itself" (John xx. 6, 7). Between the folds of the linen were placed various aromatic productions, such as myrrh and aloes:—"There came also Nicodemus . . . and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus and wound it in linen clothes with the spices, as the manner of the Jews is to bury" (John xix. 39, 40). In Egypt the bodies were embalmed by professional persons, as noticed in the case of Jacob:—"Joseph commanded his servants the physicians to embalm his father: and the physicians embalmed Israel. And forty days were fulfilled for him; for so are fulfilled the days of those which are embalmed" (Gen. l. 2, 3).

The process of embalming in Egypt is thus described by an ancient writer. After informing us that there are three methods of doing it, he proceeds:—"The mode of embalming according to the most perfect process is the following. They take first a crooked piece of iron, and with it draw out the brain through the nostrils, thus getting rid of a portion, while the skull is cleared of the rest by rinsing with drugs; next they make a cut along the flank, and take out the whole contents of the abdomen, which they then cleanse, washing it thoroughly with palm wine, and again

frequently with an infusion of pounded aromatics. After this they fill the cavity with the purest bruised myrrh, cassia, and every sort of spice, except frankincense. Having sewn up the body, they place it in natrum for seventy days, covering it completely over with it. At the end of this period, the body is washed, and closely wrapped from head to foot in bandages of fine linen, dipped in gum."—HERODOTUS, ii. 86.

With this statement of the method pursued by the ancient Egyptians we may compare the practice of the modern inhabitants of the same country:—"If the death took place in the morning, the corpse is buried the same day; but if it happened in the afternoon, or at night, the deceased is not buried until the following day. The 'mughassil' (or washer of the dead) soon comes, with a bench, upon which he places the corpse, and a bier. The washer takes off the clothes of the deceased; which are his perquisite. The jaw is bound up; and the eyes are closed. The ordinary ablution preparatory to prayer having been performed upon the corpse, with the exception of the washing of the mouth and nose, the whole body is well washed, from head to foot, with warm water and soap, and with 'leef' (or fibres of the palm-tree); or, more properly, with water in which some leaves of the lote-tree have been boiled.* The nostrils, ears, &c., are stuffed with cotton; and the corpse is sprinkled with a mixture of water, pounded camphor, and dried and pounded leaves of the nabk, and with rose water. Sometimes, other dried and pounded leaves are added to those of the nabk. The ankles are bound together, and the hands placed upon the breast.

"The 'kefen,' or grave-clothing, of a poor man consists of a piece or two of cotton; or is merely a kind of bag. The corpse of a man of wealth is generally wrapped first in muslin; then in cotton cloth of

* The leaves of the lote-tree, dried and pulverized, are often used by the poor instead of soap.

thicker texture ; next, in a piece of striped stuff of silk and cotton intermixed, or in a kuftán of similar stuff, merely stitched together ; and over these is wrapped a Kashmeer shawl. The corpse of a woman of middling rank is usually clothed with a yelek. The colours most approved for the grave-clothes are white and green ; but any colour is used, excepting blue, or what approaches to blue.”—LANE, iii. 153.

During the interval between death and burial, professional mourners were hired to lament the dead. We have an instance of this in the case of Jairus's daughter :—“ Jesus came unto the ruler's house, and saw the minstrels and the people making a noise ” (Matt. ix. 23). They were for the most part females : hence the reference in Jeremiah ix. 17, 18 :—“ Consider ye, and call for the mourning women, that they may come : and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters.” Men, however, also followed the same trade ; for we read :—“ Jeremiah lamented for Josiah : and all the singing men and the singing women spake of Josiah in their lamentations to this day ” (2 Chron. xxxv. 25).

The signs of grief on these occasions were very expressive : robes were rent :—“ Jacob rent his clothes . . . and mourned for his son many days ” (Gen. xxxvii. 34). “ And it came to pass, when he (Jephthah) saw her, that he rent his clothes, and said, Alas, my daughter ” (Judg. xi. 35). Sackcloth was put on :—“ And David said to Joab, and to all the people that were with him, Rend your clothes and gird you with sackcloth ” (2 Sam. iii. 31). The hair and beard were cut off :—“ Thus Job arose and rent his mantle and shaved his head ” (Job i. 20). “ There came . . . fourscore men having their beards shaven, and their clothes rent, and having cut themselves ” (Jer. xli. 5). The flesh was cut as described in the last passage, though such a demonstration was a violation of the

law which said :—"Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you. I am the Lord" (Lev. xix. 28). The greatest negligence in personal appearance was exhibited, the fillet that bound the hair together being loosed, and the shoes not put on, signs which Ezekiel (xxiv. 17) notices :—"Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes on thy feet." The face was wrapped in the mantle, as



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implied in the same passage :—"Cover not thy lips : "and bitter cries and ejaculations were uttered :—"O my son Absalom, my son, my son Absalom ! would God I had died for thee, O Absalom, my son, my son !" (2 Sam. xviii. 33). "They shall not lament for him, saying, Ah my brother ! or, Ah sister ! they shall not lament for him, saying, Ah Lord, or, Ah his glory !" (Jer. xxii. 18).

The same violent demonstrations of grief may still

be witnessed in the East. Mr. Morier has described the celebration which takes place annually in Persia, of the death of Hossein,* grandson of Mahomet, who was slain. The commemoration of this event awakens the strongest passions of the Persians, entertaining, as they do, the highest veneration for the person of Hossein. "I have seen the most violent of them as they vociferated, Ya Hossein! walk about the streets almost naked, with only their loins covered, and their bodies streaming with blood by the voluntary cuts which they have given to themselves, either as acts of love, anguish, or mortification."—MORIER'S *Second Journey into Persia*, pp. 176, 177.

On entering a large assembly of Persians, "we found them clad in dark-coloured clothes, which, accompanied with their black caps, their black beards, and their dismal faces, really looked as if they were afflicting their souls. We observed that '*no man did put on his ornaments.*' They neither wore their daggers nor any part of their dress which they look upon as ornamental. A priest without, surrounded by the populace, read a part of the tragic history of Hossein, which soon produced a great effect upon the audience. Most of them appeared to cry very unaffectedly. In some of these mournful assemblies it is the custom for a priest to go about to each person at the height of his grief, with a piece of cotton in his hand, with which he carefully collects the falling tears, and which he then squeezes into a bottle, preserving them with the greatest caution. Some Persians believe that in the agony of death, when all medicines have failed, a drop of tears, so collected, put into the mouth of a dying man, has been known to revive him; and it is for such use that they are collected. . . .

* Hossein was the grandson of Mahomet, and was by the Persians believed to be the rightful Khalif; he was, however, rejected by the majority of the followers of Mahomet, and was slain by the troops of his rival. The Persians mourn for him annually.

"In front of the palace a circle of the king's own tribe were standing barefooted, and beating their breasts in cadence to the chanting of one who stood in the centre, and with whom they now and then joined their voices in chorus. Smiting the breast is an universal act throughout the mourning; and the breast is made bare for that purpose by unbuttoning the top of the shirt."—MORIER'S *Second Journey*, &c., pp. 178. 179.

Sir J. Chardin says (with reference particularly to the passage in Gen. xlv. 2, on the house of Pharaoh *hearing* Joseph when he wept), that the sentiments of joy or of grief among the Eastern nations are ungoverned and excessive. "When any one returns from a long journey, or dies, his family burst into cries, that may be heard twenty doors off. I was lodged in the year 1676, at Ispahan, near the royal square. The mistress of the next house to mine died at the time. The moment she expired, all the family, to the number of twenty-five, or thirty people, set up such a furious cry that I was quite startled, and was above two hours before I could recover myself. (This happened in the middle of the night, and Sir John imagined that his own servants were actually murdered.) These cries continue a long time, then cease all at once. They begin again as suddenly at daybreak. It is this suddenness which is so terrifying, together with a greater shrillness and loudness than one can easily imagine."—HARMER'S *Observations*, iii. 17.

The following graphic description of mourning for the dead is extracted from Lane's *Modern Egyptians*, iii. 152:—"Even before the spirit has departed, or the moment after . . . the women of the family raise the cries of lamentations called 'welweleh,' or 'wilwal;' uttering the most piercing shrieks, and calling upon the name of the deceased. The most common cries that are heard on the death of the master of a family from the lips of his wife and chil-

dren, are 'O my master!' 'O my camel!' 'O my lion!' 'O my glory!' 'O my father!' . . . Many of the females of the neighbourhood, hearing the conclamation, come to unite with them in this melancholy task. Generally, also, the family of the deceased send for two or more 'neddabehs,' or public wailing women. Each neddabeh brings with her a 'tar' or tambourine, which is without the tinkling plates of metal, which are attached to the hoop of the common tar. The neddabehs, beating their tars, exclaim several times, 'Alas for him!' and praise his turban, his handsome person, &c.; and the female relations, domestics, and friends of the deceased (with their tresses dishevelled and sometimes with rent clothes), beating their own faces, cry in like manner, 'Alas for him!' This wailing is generally continued at least an hour."

Coffins were not in use among the Jews: the dead were carried out on a bier, with the face exposed to view. This is implied in the narrative of the raising of the widow's son at Nain, as related in Luke vii. 12—15:—"Now when He came nigh to the gate of the city, behold there was a dead man carried out, the only son of his mother, and she was a widow. And when the Lord saw her He had compassion on her, and said unto her, Weep not. And He came and touched the bier: and they that bare him stood still. And He said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And He delivered him to his mother." In the case of the wealthy the bier was exchanged for a bed, which was highly perfumed:—"And they buried (Asa) in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art; and they made a very great burning for him" (2 Chron. xvi. 14).

The open bier is still usual in the East:—In

describing the funeral rites, &c., of the Greeks, Mr. Hartley writes,—“Very frequently, whilst you are silently engaged in your apartment, the stillness of a Turkish town, where no rumbling of wheels is ever heard, is interrupted by the distant sound of the funeral chant of the Greek priests. As the voices grow more loud, you hasten to the window to behold the procession. The priests move first, bearing their burning tapers, and by their dark and flowing robes give an idea of mourning in harmony with the occasion. The corpse is always exhibited to full view. Dressed in the best and gayest garments possessed by the deceased, it is placed upon a bier, which is borne aloft upon the shoulders. I have sometimes seen a young female, who had departed in the bloom of life and beauty, adorned rather as a *bride to meet the bridegroom*, than as one who was to be the tenant of the chamber of corruption. The young man at Nain, who was restored to life by the command of our Saviour, was doubtless carried on a bier of this kind. When our Lord intimated the design of interposing in his favour, *they that bare him stood still*. And when the miraculous energy was exerted, *he that was dead sat up, and began to speak*.

“The closing part of the Greek burial service, commencing with the words, ‘Come, and impart the last embrace,’ is very affecting. The friends of the departed press forward from every part of the church, and kiss his cold and pallid lips, and weep over him. It is considered a very peculiar mark of disrespect to neglect this last office of affection.”—HARTLEY’S *Researches*, pp. 107, 108.

The following description of the funeral of a Jewess at Lemberg in Austrian Poland illustrates the same point:—“Near sunset we had the opportunity of witnessing the funeral of an old Jewess. The dead body was carried on a bier, covered with a black pall; the men in their ordinary clothes followed, and a throng of

women and children brought up the rear. . . . At the gate of the burying-ground, one woman uttered a loud and piercing cry, which she continued as they proceeded. Arriving at a small portico or covered walk at the grave-yard, they set down the bier, and uncovered the face of the dead. All the relations gathered round, and, bending over the corpse till their lips almost touched the lips of the deceased, entreated her to forgive them if they had injured her in any way. After this, they proceeded to the grave, and the body alone was lowered down into it, with the face uncovered. Several of the women now joined in a loud and bitter wail : but their tears and lamentations were only feigned, for all of a sudden they stopped and began to scold, or appeared utterly careless. A white linen pillow was next produced, to be laid under the head of the deceased ; on which there was a scramble among the women which should be the foremost in filling it with earth. The scene of asking forgiveness from the dead woman was renewed with great vehemence. . . . The *hazan*, or chanter, being hired by the relatives for the purpose, stood by the open grave, and repeated many prayers for the dead. This done, the body was covered in, and the company returned to the portico, where the eldest son, standing in the midst, read, from off a board hung on the wall, another prayer for his dead mother. . . . Before leaving the burying-ground, each individual washed his hands in water that stood in earthen jars near the gate for this purpose ; for the Jews believed that evil spirits hover about the grave-yard, and would have access to them if they were at all defiled by the dead body.”—*Narrative of a Mission of Inquiry to the Jews*, pp. 465, 466.

The funeral procession consisted of the hired performers, and the friends and relatives of the deceased. In the case of a public character, the attendance was very large : when Samuel died “all the Israelites were gathered together and lamented him and buried him”

(1 Sam. xxv. 1). And even in the case of a private person we read that "much people of the city was with her" (Luke vii. 12). The body was deposited in the grave prepared for it, and, if the deceased was a warrior, his arms were buried with him, as we learn from the following passage of Ezekiel xxxii. 27 :— "They shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war, and they have laid their swords under their heads." Occasionally a funeral oration or lamentation was pronounced at the grave, such as that of David over Abner :—"Died Abner as a fool dieth? Thy hands were not bound, nor thy feet put into fetters; as a man falleth before wicked men, so fellest thou" (2 Sam. iii. 33, 34).

After the funeral was over, the friends returned to the house, and partook of a burial-feast, to which we have reference in the following passages :—"Thus saith the Lord, enter not into the house of the mourning-feast, neither go to lament nor bemoan them" (Jer. xvi. 5—see margin) : "Make no mourning for the dead . . . and eat not the bread of men"* (Ez. xxiv. 17) : "They shall not offer wine offerings to the Lord, neither shall they be pleasing unto Him : their sacrifices shall be unto them as the bread of mourners : all that eat thereof shall be polluted" (Hos. ix. 4). The modern Egyptians have a custom which may illustrate the expression "bread of mourners." Lane tells us that "the funeral procession of a man of wealth is sometimes preceded by three or four or more camels, bearing bread and water to give to the poor at the tomb. A buffalo is sometimes slaughtered, and its flesh in like manner distributed."—*Modern Egyptians*, iii. 168.

Burning the bodies of the dead was not usual among the Jews : we read indeed of Saul and his sons that

* It is probable that a slight alteration in the original is needed, by which the meaning would be "bread of distress."

"all the valiant men arose . . . and took the body of Saul and the bodies of his sons from the wall of Bethshan, and came to Jabesh, and burnt them there" (1 Sam. xxxi. 12): but this was a step taken on an emergency, as the only means of securing the remains: at Asa's funeral, again, "they made a very great burning for him," but the materials for the conflagration consisted of the "bed which was filled with sweet odours and divers kind of spices prepared by the apothecaries' art" (2 Chron. xvi. 14): and such appears to have been the usual custom with men of the highest dignity, for we read of Jehoram:—"His people made no burning for him, like the burning of his fathers" (2 Chron. xxi. 19); and on the other hand of Zedekiah.—"Thou shalt die in peace: and with the burnings of thy fathers, the former kings which were before thee, so shall they burn odours for thee" (Jer. xxxiv. 5): and in this sense probably we are to understand the expression in Amos vi. 10:—"A man's uncle shall take him up, and *he that burneth him*," though this may otherwise be explained of burning the bodies on account of the vast numbers of the dead which admitted of no other mode of disposing of them.

After the burial the lamentation was carried on generally for seven days, as in the case of Jacob:—"He (Joseph) made a mourning for his father seven days" (Gen. l. 10); and again in the case of Saul and his sons:—"They took their bones, and buried them under a tree at Jabesh, and fasted seven days" (1 Sam. xxxi. 13). For illustrious persons the mourning was continued thirty days, as for Aaron:—"When all the congregation saw that Aaron was dead, they mourned for Aaron thirty days" (Num. xx. 29); and again for Moses:—"The children of Israel wept for Moses in the plains of Moab thirty days" (Deut. xxxiv. 8). In Egypt the term was extended to seventy days; in reference to Jacob we read:—"The Egyptians mourned for him threescore and ten days" (Gen. l. 3). The

period in that country at the present time appears to be forty days :—" Towards the close of the first Thursday after the funeral, and often early in the morning of this day, the women of the family of the deceased again commence a wailing in their house, accompanied by some of their female friends ; and in the afternoon or evening of this day, male friends of the deceased also visit the house. On the Friday morning the women repair to the tomb ; where they observe the same customs which I have described in speaking of the ceremonies performed on the two grand 'ceeds ;' generally taking a palm-branch, to break up, and place on the tomb : and some cakes or bread to distribute to the poor. These ceremonies are repeated on the same days of the next two weeks ; and again, on the Thursday and Friday which complete, or next follow, the first period of forty days after the funeral."—LANE'S *Modern Egyptians*, iii. 171.

BOOK IV.

PROFESSIONS AND EMPLOYMENTS.



CHAPTER XX.

AGRICULTURE AND GARDENING.

FIRST NOTICES OF AGRICULTURE AND THE PASTORAL LIFE.—
 THE MECHANICAL ARTS.—MANUFACTURES.—COMMERCE.—
 AGRICULTURE.—PLOUGHING.—JEWISH PLOUGHS.—GOAD.—
 SOWING.—TREADING IN THE GRAIN.—HARVESTING.—DIFFERENT
 MODES OF THRESHING.—TREADING OUT THE CORN.—
 MACHINES.—BEATING OUT WITH A STICK.—WINNOWER.—
 GARDENS.—SUPPLY OF WATER.—WATERING WITH THE FOOT.

THE occupations of mankind, as described in the Bible, varied at different periods. Of our first parent in the time of his innocence, we read that “the Lord God took the man, and put him into the garden of Eden, to dress it and to keep it” (Gen. ii. 15). After the fall harder labour was imposed upon him, and it was said to him:—“In the sweat of thy face shalt thou eat bread” (Gen. iii. 19). Accordingly we find his sons Cain and Abel betaking themselves to the two kinds of livelihood which the land offered them, viz. : agriculture and sheep-feeding:—“Abel was a keeper

of sheep : but Cain was a tiller of the ground " (Gen. iv. 2). The adoption of the nomad or wandering life was due to Jabal, one of Cain's descendants :—" He was the father of such as dwell in tents and of such as have cattle " (Gen. iv. 20). The discovery of the mechanical arts is assigned to the same race :—" Zillah, she also bare Tubal-cain, an instructor of every artificer in brass and iron " (iv. 22).

The advance of mechanical skill is marked by the building of the ark before the flood, the size and interior arrangements of which, as described in Gen. vi. 14—16, imply a very considerable knowledge of carpentry. The erection of the tower of Babel, after the flood, furnishes us with a similar testimony as to the skill of the inhabitants of Shinar (Babylonia) in the arts of brickmaking and masonry (Gen. xi. 1—5). The early patriarchs, wandering as they did from place to place, led a purely pastoral life, dependent upon their flocks and herds : the wealth of Abraham consisted in " flocks, and herds, and silver, and gold, and man-servants, and maid-servants, and camels, and asses (Gen. xxiv. 35). Agriculture was, however, not unknown ; for Isaac " sowed in that land, and received in the same year a hundredfold " (Gen. xxvi. 12) ; and the substance of Joseph's dream implies a familiarity with agricultural pursuits (Gen. xxxvii. 7).

The period of the captivity in Egypt forms an era in the history of Jewish progress. They went down there as shepherds, and begged to be allowed to settle in Goshen for the sake of pasture for their flocks (Gen. xlvii. 3, 4) ; but when they came out, they were skilled in various manufactures, as we may infer not only from the description of the tabernacle and its furniture, which required a knowledge of dyeing, embroidery, working in metals, &c., but also from the notice of other arts, such as weaving and pottery, about the same period : for we read of " the families of the house of them that wrought fine linen," and of " the potters and

those that dwelt among plants and hedges" (1 Chron. iv. 21—23).

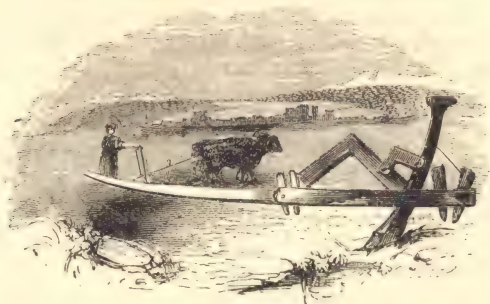
After their entry into the land of Canaan the chief occupations of the Israelites were of an agricultural nature, but the ordinary mechanical arts were also followed up in their measure. The numerous allusions to the arts and apparatus of fishing, fowling, and hunting, prove that these pursuits were not unknown to the Jews. Trade was not one of their proper pursuits: it was carried on chiefly by foreigners—by the Arabians on land, and the Phœnicians on the sea. The most active commercial period of Jewish history was in the reign of Solomon.

Having thus given a slight sketch of the rise and relative importance of the various occupations of the Jews, we proceed to a more detailed description of them, commencing with agriculture.

The crops which the Jews produced from their soil were very varied. We hear not only of the ordinary cereals—wheat, barley, and spelt or "fitches" (Ez. iv. 9), but also of millet, lentiles, flax, cucumbers, beans, black poppy (the "fitches" of Is. xxviii. 25), and cummin. The ground was prepared for the reception of the seed very much in the manner familiar to us. The fresh soil was ploughed and cross-ploughed, as described in Isa. xxviii. 24:—"Doth the plowman plow all day to sow? doth he open and break the clods of his ground?" The plough was probably a single-handed one, such as was usual in Egypt, and was drawn sometimes by oxen, as in the case of Elisha, "who was ploughing with twelve yoke of oxen, and he with the twelfth" (1 Kings xix. 19); and sometimes by asses, as Isaiah tells us:—"The oxen likewise and the asses that ear (*i. e.* plough) the ground shall eat clean provender" (Isa. xxx. 24): it was forbidden to yoke the two together:—"Thou shalt not plough with an ox and an ass together" (Deut. xxii. 10). The animals were driven with a long straight stick,

sharpened at the end, and called a goad : this was the instrument which Shamgar, the son of Anath, wielded with such deadly effect upon the Philistines (Judg. iii. 31).

The following description of a modern Oriental plough would probably serve also for that of an ancient one. "I obtained," writes an Eastern traveller, "a model of a plough at Nazareth ; it is differently constructed from that used in Britain. It is not moved upon wheels : the share, which is small, scarcely grazes the earth ; and it has only one handle or shaft with a small piece of wood across the top, for the husbandman to guide it, resembling the head of a staff or the handle of a spade. The man holds this in his right hand, and carries a long stick in his left, with which he goads the oxen. The whole machine is made so extremely light, that a person might with facility carry it in his arms. The share is covered with a



piece of broad iron, pointed at the end, so as it might be converted into a weapon of warfare."—RAE WILSON'S *Travels in the Holy Land*, i. 401.

After ploughing, the farmer "made plain the face" of the ground by lightly harrowing it (Is. xxviii. 25) ; the seeds were then forked in in regular rows, as we may conclude from the verse above quoted :—"Doth he not . . . cast the wheat in the principal place, and

barley in the appointed place" (margin); or they were trodden in where the ground was wet, by the feet of animals, to which allusion is made in Is. xxxii. 20 :—"Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass." This method of treading in the grain was doubtless learnt in Egypt, where we find the process depicted, the animals in that case being goats. Wilkinson tells us in illustration of this point that :—"When the levels were low, and the water had continued long upon the land, they often dispensed with the plough, and probably, like their successors, broke up the ground with hoes, or simply dragged the moist mud with bushes after the seed had been thrown on the surface : and then merely drove a number of cattle, asses, pigs, sheep, or goats into the field to tread in the grain."—*Ancient Egyptians*, i. 39—2nd Series.

The sowing of the cereals commenced in October, and continued through November, when the "early rains" descended : vegetables, such as beans, millet, &c., were sown somewhat later, in January and the early part of February. The "latter rains" followed in the latter part of February and March, and forwarded the growth of the grain : by the middle of April the barley was ready for the sickle, and the first-fruits were presented at the great feast of the passover. The wheat harvest followed some few weeks later, and was completed by the Feast of Weeks.

The harvest-field was a busy scene : the crop was generally cut down with a sickle, as is frequently noticed in Scripture :—"Thou shalt not move a sickle unto thy neighbour's standing corn" (Deut. xxiii. 25) : "Put ye in the sickle : for the harvest is ripe" (Joel iii. 13), &c.

Occasionally, however, the crop was pulled up with the hand, as we may infer from many passages of Scripture, and as described in the following extract :—"All that occurred to us new in this day's travel was a particular way used by the country people in gather-

ing their corn, it being now harvest-time. They plucked it up by handfuls from the roots, leaving the most fruitful fields as barren as if nothing had ever grown on them. This was their practice in all places of the East that I have seen; and the reason is, that they may lose none of their straw, which is generally very short, and necessary for the sustenance of their cattle, no hay being here made. I mention this, because it seems to give light to that expression of the Psalmist, 'Which withereth before it be plucked up;'^{*} where there seems to be a manifest allusion to this custom. There is indeed mention of a mower in the next verse; but, then, it is such a mower as fills not his hands; which confirms rather than weakens the preceding interpretation."—MAUNDRELL'S *Journey from Aleppo to Jerusalem*, p. 144.

The fallen stalks were gathered by the binder in his bosom (Ps. cxxix. 7), and were formed into sheaves, as noticed in Gen. xxxvii. 7:—"Behold we were binding sheaves in the field:" and the sheaves were afterwards collected into a heap near the threshing-floor (Ruth iii. 7). Sufficient was left, however, in the field for the gleaners, as ordered in Leviticus xix. 9:—"When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest." In the simple narrative of Ruth the whole scene is brought vividly before us—the gleaners following up the harvesters—the stranger courteously invited to take her place among them—the reapers gathered together for their frugal meal—and, the master lying down "at the end of the heap of corn" to protect it against thieves. Robinson was reminded of this scene, as on one occasion he saw some two hundred reapers and gleaners at work in a field together, and some of them refreshing themselves with a light meal of "parched corn."—*Researches*, ii. 50. Again, during his visit at Hebron, Dr. Robinson writes:—"The fine grassy slope on which we were

^{*} Ps. cxxix. 6. Prayer-book version.

encamped was occupied by threshing-floors, where the various processes of threshing, or rather treading out the grain, were continually going on. Here we needed no guard around our tent. The owners of the crops came every night and slept upon their threshing-floors to guard them; and this we had found to be universal in all the region of Gaza. We were in the midst of scenes precisely like those of the book of Ruth; where Boaz winnowed barley in his threshing-floor, and laid himself down at night to guard the heap of corn.”—*Researches*, ii. 83.

“At this threshing-floor were to be seen in the evenings the different proprietors preparing to watch their *heaps*, which soon accumulated to large quantities, reminding us of Boaz, (who) went to lie down at the end of the heap of corn. Here at Nazareth, at this distance of time, were to be seen individuals, evening after evening, lying down at the ends of their *heaps*, and after they had well eaten and drank too, for their principal meal is always in the evening.”—*Bible in Palestine*, pp. 80, 81.

The threshing was accomplished in three ways: either by turning in cattle and driving them hither and thither over the scattered grain, or by the use of a heavy machine which was dragged over the grain, or lastly by beating the stalks with a stick. The first of these three was the most usual: it is referred to in Hosea x. 11:—“Ephraim is as an heifer that is taught and loveth to tread out the corn:” and again in Deut. xxv. 4:—“Thou shalt not muzzle the ox when he treadeth out the corn.” The process may be still constantly witnessed in the East, and is thus described by Robinson:—“A level spot is selected for the threshing-floors; which are then constructed near each other of a circular form, perhaps fifty feet in diameter, merely by beating down the earth hard. Upon these circles the sheaves are spread out quite thick; and the grain is trodden out by animals. Here were no less than five such floors, all trodden by oxen, cows, and younger cattle,

arranged in each case five abreast, and driven round in a circle or rather in all directions over the floor.”
—*Researches*, i. 550.



The scriptural prohibition against muzzling the oxen when so employed does not appear to be universally observed; for he adds:—"The precept of Moses, 'Thou shalt not muzzle the ox when he treadeth out the corn,' was not very well regarded by our Christian friends, many of their animals having their mouths tied up; while among the Mahomedans I do not remember ever to have seen an animal muzzled. This precept serves to shew that of old, as well as at the present day, only neat cattle were usually employed to tread out the grain."

This method of threshing is not confined to Palestine, but may be witnessed in other Eastern countries, as described in the following passages:—"November 27, 1826. Left Berhampore, and arrived at Doultla. The country on every side exhibited the pleasing scenes of industry. Some persons were preparing the ground by digging, and others by ploughing with oxen for a future crop: others were cutting their harvest of rice, and others *treading out their grain*, after the man-

ner described in Scripture. At one place I noticed two sets of oxen, four abreast, the one set following the other in a circle, and which as they trod out the grain, continued eating. I inquired of the men why they permitted the oxen to eat? They replied, 'It is contrary to our shasters (holy books) to muzzle the ox that treadeth out the corn.'"—REV. M. HILL.

"In Greece, horses are employed to tread out the corn, as was sometimes the case in Judea: and with regard to them, the law is observed which Moses gave to the Jews concerning oxen. Hence they find means in the progress of their labour, to partake pretty largely both of the straw and of the grain."—HARTLEY'S *Researches*, p. 366.

The two other methods are described in Is. xxviii. 27:—"The fitches are not threshed with a threshing instrument, neither is a cart wheel turned about upon the cummin; but the fitches are beaten out with a staff, and the cummin with a rod."

The machine appears from this passage to have been constructed of rollers, and such a one is still found in Egypt, and is described by Lane as "in the form of a chain, which moves upon small iron wheels or thin circular plates, generally eleven, fixed to three axle-trees . . . and drawn in a circle, by a pair of cows or bulls, over the corn."—*Modern Egyptians*, ii. 164. This instrument is no longer used in Palestine, but in lieu of it, a sledge is used, which Robinson thus describes:—"It consists simply of two planks, fastened together side by side, and bent upwards in front, precisely like the common stone sledge of New England, though less heavy. Many holes are bored in the bottom underneath, and into these are fixed fragments of hard stone. The machine is dragged by the oxen as they are driven round upon the grain."—*Researches*, ii. 306.

The third mode of threshing is described as still in use:—"Several women were beating out with a stick handfuls of the grain which they seemed to have gleaned. This process we saw often."—*Bible in Palestine*, p. 385.

"On one of the ledges of the rock beneath us sat two men beating out corn with a staff; which is used instead of our flail, and is referred to by Isaiah."—*Mission to the Jews*, p. 134.

Threshing was followed by winnowing, which was effected either by throwing up into the air the mingled corn and chaff, the latter being carried away by the breeze, and consumed by a fire lighted for the purpose; or else by the use of the sieve, or of the fan. The references to this process are mostly metaphorical, and are applied to describe the discriminating judgment of God between the godly and the ungodly, together with the destruction of the latter. Thus Isaiah:—"His breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity" (xxx. 28): and Amos:—"I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth" (ix. 9): and St. John the Baptist:—"Whose fan is in His hand, and He will thoroughly purge His floor, and will gather the wheat into His garner: but the chaff He will burn with fire unquenchable" (Luke iii. 17): and, lastly, our blessed Lord:—"Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat" (Luke xxii. 31).

The illustrations of the above processes given by modern writers are numerous. Dr. Robinson tells us on one occasion:—"In several of the floors they were now winnowing the grain, by tossing it up against the wind with a fork."—*Researches*, ii. 83.

Calmet observes that:—"The manner of winnowing corn in warm climates is to throw it up in the air when the wind is brisk; the grain then falls and the wind carries away the husk. In Palestine, as in other countries bordering on the sea, a breeze usually springs up from the sea every evening: and this explains why barley should be winnowed *at night*." We again read:—"In a field under the hill they were winnow-

ing barley, casting it up to the wind with a sort of wooden shovel or fan."—*Mission to the Jews*, p. 104.

Paxton in his *Letters* says:—"They separate the wheat by throwing it up, and letting the wind blow the chaff away. Of course they must wait for a wind. I saw no instrument to make wind." And so, again, Parrot:—"The corn is then shovelled towards that side from which the wind blows, the ground swept, and the winnowing shovel employed to separate the wheat from the chaff. This is an interesting sight for the stranger;—the undressed corn flung from many large shovels into the air, and the grain pouring down a copious blessing from the sky, while the chaff is carried away like a cloud before the wind. One portion of the corn is now quite clean and is taken away; but another portion still remains mixed with chaff, which has to be removed either by a second winnowing, or the sieve."

Gardening formed one of the ordinary employments of the Jews. The gardens were situated close to the houses, as noticed in 2 Kings xxi. 18:—"Manasseh was buried in the garden of his own house:" and in 1 Kings xxi. 2:—"Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house." Hence it was easy for the people to withdraw to the shade of their fruit trees, and sit "every man under his vine and under his fig-tree" (1 Kings iv. 25). The gardens were carefully inclosed with walls, and stocked not only with vegetables, but with every kind of valuable fruit and spice; hence the poetical allusions to the bride in Cant. iv. 12—14:—"A garden inclosed is my sister, my spouse. . . . Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, spikenard and saffron, calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices."

The great requirement for gardens in the East is water. Sometimes they were situated by the side of a brook; as may be inferred from Balaam's comparison

of the tribes of Israel to "gardens by the river's side" (Num. xxiv. 6); sometimes they contained springs of water, or had artificial rills constructed for the purpose of irrigation, whence the ideas of refreshment and fertility conveyed in the following terms:—"A fountain of gardens, a well of living (*i. e.* perennial) waters and streams from Lebanon" (Cant. iv. 15): and sometimes the end was gained by the construction of tanks to hoard the rain water that fell in the winter:—"I made me gardens and orchards, and I planted trees in them of all kinds of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees" (Eccles. ii. 5, 6).

The following passages exemplify the various modes of watering gardens, and the great pains taken in this matter:—"We here (near Nablus) noticed a mode of irrigation of which we had also seen a good deal yesterday. The ground was divided off into beds, six or eight feet long by three or four wide, and these were surrounded by a rim, like pans, to receive and retain the water. This mode is used especially for garden vegetables."—ROBINSON'S *Researches*, iii. 133.

Writing of the beautiful gardens about Jaffa, Mr. Ewald observes:—"In each of these gardens there is a well from which the ground is irrigated by rivulets, which are so ingeniously contrived, that a sufficient quantity of water flows round each tree and shrub to keep it in health and vigour. There is no doubt that the Psalmist alludes to such trees in his description of the servants of God (Ps. i.). The words 'rivers of water' are, according to the original, *divisions* of water. The same mode of irrigating is employed on the whole of the northern coast of Africa; and if a tree were deprived of the supply of water for any length of time, it would wither and decay."—*Missionary Labours in Jerusalem*, pp. 29, 30.

"Several gardens were laid out with small canals intersecting them, so that streams of water might be

conducted to the different beds when needful. These are the 'rivers of water' mentioned by the Psalmist."—*Mission to the Jews*, p. 92.

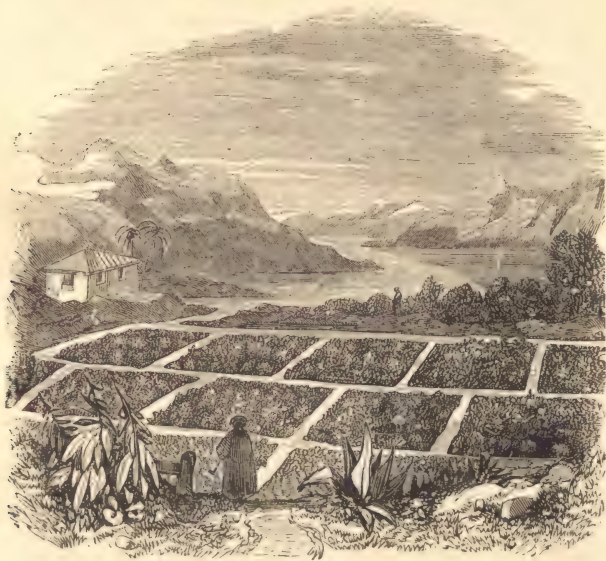
"The river that runs through the plantations of Alhennah trees (see Camphire) at Cabs, is cantoned out into a number of channels."—Dr. SHAW.

"The town of Tayf is celebrated over all Arabia for its beautiful gardens. They are *watered by wells and rivulets*, which descend from the mountains. Numerous fruit-trees are found in them, grapes of a very large size and exquisite flavour, and abundance of roses. The gardens of Koba are equally beautiful. They spread over a space of four or five miles in circuit, and form a most fertile and agreeable spot. All kinds of fruit trees (with the exception of apple and pear, neither of which, I believe, grow in Arabia) are seen in the gardens, which are all inclosed by walls, and *watered by numerous wells*. Lemon and orange trees, pomegranates, vines, peach, apricot, fig-trees, and palm-trees, form thick groves; and many sick persons are carried there to enjoy the shade."—OVALLE.

Of the garden of Roda, Lord Lindsay writes:—"It is, indeed, a lovely spot. One walk, with borders of myrtle, particularly charmed me, leading between rows of orange-trees in full bearing to a fountain surrounded by cypress-trees. Rosemary edges the walk like box in England, and roses bloom in profusion, and gorgeous butterflies were flitting about in every direction. Little *canals for irrigation* are conducted all over the garden, some of them of hewn stone, others merely dug in the earth; and the water is transferred from one into the other by opening or damming it with the foot, as in Moses' time."—LORD LINDSAY'S *Letters from the Holy Land*, &c., i. 56.

"All crops in Persia must be artificially irrigated, as rain seldom falls there during the warm months of the year. The plains (being) nearly level, facilitates the process. Water is taken by canals from the small

rivers, that roll down from the mountains, and conveyed along near the foot of the declivities. Smaller canals, leading from the main ones, carry it down to prescribed sections of the plain; and these are again subdivided and conducted to particular fields as it is needed. The openings from the main canals are readily closed, when sufficient water is taken out for a given field, and the stream then passes on to cheer and fertilize the



WATERED GARDENS.

thirsty soil of the next neighbour. The ease with which the gardener changes these streams, by opening or closing a channel, with his spade, or even with his foot, vividly illustrates the Scripture allusion to divine sovereignty. 'The king's heart is in the hand of the Lord, as the river (rivulets) of water; He turneth it

whithersoever He will.' If the fields are not level, they must be divided and worked by a spade or plough into level sections, each inclosed within a ridge a few inches high; and these divisions are successively watered."—PERKINS'S *Residence in Persia*, p. 425.

"When the water is near at hand, the ground is often watered with pails or pots. This was formerly much done in Egypt. The *yoke* by which they bore the water-pots from their shoulders was used in carrying any sort of burthen; hence the frequent allusions to it in Scripture. One of the instruments employed in raising water is called the *shadoof*. It consists of two posts or pillars of wood, or of mud and canes or rushes, about five feet in height, and less than three apart with a horizontal piece of wood extending from top to top, to which is suspended a slender lever, formed of a branch of a tree, having at one end a weight chiefly composed of mud, and at the other, suspended from two long palm-sticks, a vessel in the form of a bowl, made of basket-work, or of a hoop and a piece of woollen stuff or leather. With this vessel the water is thrown up to the height of about eight feet, into a trough hollowed out for its reception."—LANE'S *Modern Egyptians*, ii. 24.

The expression to "water by the foot" in Deut. xi. 10, probably refers to a peculiar kind of water-wheel, sufficiently light for a man to turn with his foot. Robinson states that "there is nothing now in Egypt which illustrates the practice," but that "Niebuhr describes one such machine in Cairo, where it was called *Sakieh tedur bir-rijl*, 'a watering machine that turns by the foot.' The labourer sits on a level with the axis of the wheel or reel, and turns it by drawing the upper part towards him with his hands, pushing the rounds of the under part at the same time with his feet one after another. In Palestine the wheel or reel is more rude; and a single rope is used, which is wound up around it by the same process."—*Researches*, i. 582.



CHAPTER XXI.

PASTORAL LIFE.

PALESTINE ADAPTED TO PASTORAL PURSUITS.—SCENES OF PASTORAL LIFE.—LARGE AMOUNTS OF STOCK.—DUTIES OF A SHEPHERD.—DANGERS TO WHICH HE IS EXPOSED.—GOING BEFORE SHEEP.—CALLING THEM.

PASTORAL pursuits held, as we have already observed, a most important place in Eastern life. Many districts in and about Palestine are adapted solely for them, such for instance as the highlands of the district the other side of Jordan, the plains of southern Judæa, and the various “wildernesses” that intervened between Palestine and Egypt, which at certain periods of the year offer here and there a scanty herbage. The pastoral life is still maintained in these parts, while in other parts of Palestine it has even supplanted agri-

culture, in consequence of the unsettled state of society and the insecurity of property.

The patriarchal age furnishes us with many most interesting pictures of pastoral life. We see Abraham roaming about with his flocks and herds, just like a modern Bedouin chief, wherever he could find a sufficiency of herbage:—"And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the south. And Abram was very rich in cattle, . . . and Lot also . . . had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together: for their substance was great. . . . And there was a strife between the herdmen of Abram's cattle and the herdmen of Lot's cattle. . . . And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere. . . . Then Lot chose him all the plain of Jordan, . . . and pitched his tent towards Sodom. . . . Then Abram removed his tent, and came and dwelt in the plain of Mamre" (Gen. xiii.). We find Jacob sending forth his flocks under charge of his sons, and remaining ignorant of their movements for a considerable period:—"And (Joseph's) brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? Come, and I will send thee unto them. And he said unto him, Here am I. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks, and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan" (Gen. xxxvii. 12—17). We read of Job,

that :—" His substance was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household " (Job i. 3). In these as well as in other passages the general characteristics of the modern Bedouin life, as portrayed in the following passages, are brought before our minds. "The Bedouins are essentially a pastoral people—their only riches are their flocks and herds ; their home is in the wide desert, and they have no local attachments ; they seldom remain above one month in one spot, but wander about the deserts from well to well. When their flocks have eaten up what little verdure there is in one place, they strike their tents, and set out for another."—MADDEN'S *Travels*.

"To-day they pitch their tents among the mountains, to-morrow in the plain ; and wherever they plant themselves for the time, all that they have on earth—wife, children, and friends—are immediately around them. In fact the life of a Bedouin, his appearance and habits, are precisely the same as those of the patriarchs of old. Abraham himself, the first of the patriarchs, was a Bedouin ; and four thousand years have not made the slightest alteration in the character and habits of this extraordinary people. Read of the patriarchs in the Bible, and it is the best description you can have of pastoral life in the East at the present day."—*Incidents of Travel*.

"Among the barren and desolate mountains there is frequently a small space of ground, near some fountain or deposit of water, known only to the Arabs, capable of producing a scanty crop of grass to pasture a few camels, and a small flock of sheep or goats. There the Bedouin pitches his tent, and remains until the scanty product is consumed ; and then packs up his household goods, and seeks another pasture ground."—*Incidents of Travel*.

"The Grecian poets, Homer and Hesiod, do not speak of gold and silver money : they express the value

of things by saying they are worth so many oxen or sheep. They estimated the riches of a man by the number of his flocks, and that of a country by the abundance of its pastures and the quantity of its metals. These observations throw great light upon the patriarchal history. The patriarchs occupied the rank of chiefs, or princes; their substance consisted in their flocks and herds; and in the occupations and duties of the families of the Turcoman and Bedouin chiefs of modern times we have an exact transcript of their domestic manners.

“A sheikh, who has the command of five hundred horse, does not disdain to saddle and bridle his own, nor to give him barley and chopped straw.

“We beheld the plain before us covered with an immense multitude of Arabs, with their flocks and camels. They had come from the plains far distant—from the extensive tracts which extend towards Babylon and Bagdad, the pastures being scanty, or else partially exhausted this season. They had journeyed hither with all their flocks and herds, for the sake of the superior pasturage the Syrian plains afford. Their tents were spread over an immense space of ground before us, those of the sheikh being distinguished by their superior size. Groups of camels were standing in some parts, and groups of their masters beside them, and herds of cattle, and goats, and horses were dispersed over all the plain, mingled with parties of Arabs, who watched and attended them.

“We came in sight of an Arab camp pitched near a rivulet of water in the midst of the plain, and flocks of cattle were feeding on the rich pasture. The large tent of the sheikh was conspicuous in the midst, and we resolved to trust to their hospitality. Having passed the line of tents, we stopped at the door of the chief, and alighting from our horses, entered. The Arabs gave us a kind and friendly reception. We sat down on the floor, and in about half an hour a repast was

brought of boiled rice, cakes of bread, and fresh butter. The encampments and journeyings of these people probably present a vivid picture of those of the patriarchs, who, with their flocks, and herdsmen, and camels went on their journeys until they pitched their tents in a place that had water, and was rich in pasture."—See Appendix to CARNE'S *Letters*, and the *Letters*, p. 369.

"When at the northern end of the Gulf of 'Akabah," Dr. Robinson writes, "we met a large caravan of the Haweitât (an Arab tribe) coming from the Eastern desert, whence they had been driven out by the drought. They were now wandering towards the south of Palestine, and had with them about seventy camels and many asses."—*Researches*, i. 162.

"He told us that his master the chief sheikh (of Dura) was the owner of five male and six female slaves, two hundred sheep, three hundred goats, twenty-one neat cattle, three horses, and five camels."—*Ibid.*, ii. 214.

"In July, 1846, there were upwards of twenty thousand camels and more than fifty thousand goats grazing there;* as the fine pastures of the surrounding plain attract immense numbers of the 'Anezah Arabs thither during the summer months."—WILSON'S *Lands of the Bible*.

"We calculated that all together we could not have passed fewer than thirty-five thousand animals. We could not look upon them, without having recalled to our remembrance the passage of Isaiah, 'The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense; and they shall shew forth the praises of the Lord.'"—WILSON'S *Lands of the Bible*.

"The state and equipage of the Arab sheikhs is maintained by means of revenue derived from a

* Dr. Wilson was travelling through some fine-pasture land.

tithe which they exact for all the cattle, the camels excepted. This tenth of the innumerable herds and flocks yields the chiefs a very handsome income.”—IRBY and MANGLES, p. 485.

The office of the shepherd in these countries was of a more arduous nature than with us. It was his duty not only to find pasture for them, but to lead them regularly to the watering, to protect them from the attacks of wild beasts, and from thieves, to search after them if any had wandered from the fold, and in their journeys from place to place to take special care of the young and weary. Hence the numerous metaphorical allusions to the shepherd's office, descriptive of the care of God for His people:—“Thou leddest Thy people like a flock by the hand of Moses and Aaron” (Ps. lxxvii. 20): “He made His own people to go forth like sheep, and guided them in the wilderness like a flock. And He led them on safely, so that they feared not; but the sea overwhelmed their enemies” (Ps. lxxviii. 52, 53): “He shall feed His flock like a shepherd, He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young” (Is. xl. 11): “In the cities of the mountains . . . shall the flocks pass again under the hands of him that telleth them” (Jer. xxxiii. 13): “I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. . . . And I will raise up for them a plant of renown” (Ez. xxxiv. 14, 29): “Feed (*marg. rule*) Thy people with Thy rod, the flock of Thine heritage” (Mic. vii. 14).

The following extracts illustrate the passages quoted:—“It was a pleasing sight to see (the Arabs) bring in their flocks at night, which always slept close to the tents of their owners, several Arabs together, with numerous dogs, remaining outside as guards. The

lambs were placed inside the tents, in a small fenced place, to screen them from the inclemency of the night air, which was nearly as cold as you would experience it in England at that season, always freezing hard. The first care in the morning was to let their young charge out to their mothers, when it was not an uninteresting scene to observe the numerous ewes recognizing their offspring by the smell alone; the lambs, not being gifted with the sagacity of their mothers, were all willing to suck from the first ewe they met with."—IRBY and MANGLES, pp. 278, 279.

"We came to a fine flowing well. The water was cold and pleasant. Some Syrian shepherds had gathered their flocks around the well. There were many hundreds of goats; some drinking out of the troughs, some reclining till the noon-day heat should be past. We were again reminded of the song, 'Where Thou makest the flock to rest at noon;' and of the care which the Lord Jesus takes to refresh the weary souls of His people during the burden and heat of the day, delivering them from daily returning wants and temptations."—*Mission to the Jews*, p. 208.

"In the evening I went to water my horse at the spring: I met there a number of shepherds with their flocks; the rule is, that the first who arrives at the well waters his cattle before the others; several were, therefore, obliged to wait till after sunset. There were always some stone basins round the wells, out of which the camels drink, the water being drawn up by leathern buckets, and poured into them: disputes frequently happen on these occasions. The well has a broad staircase leading down to it."—BURCKHARDT'S *Syria*, &c., p. 63.

"In the evening I have often seen them bring the sheep to the springs and pools of water, and pour the water plentifully over them, I suppose to cool them. The sheep appear to take it very kindly, seemingly accustomed to it."—PAXTON'S *Letters*, p. 38.

“Flocks of goats were couching by the well, and the Arab women were milking them, while a boy drew water in a skin and poured it into the troughs.

“We came upon a well and a watering-trough, where several shepherds had gathered their flocks together to drink. The quietness of the valley, contrasted with the rumours of danger from the Bedouins, reminded us of the passage in Judges, ‘They that are delivered from the noise of archers in the places of drawing water.’” —*Narrative of a Mission of Inquiry to the Jews*, pp. 226, 268.

In Greece, the shepherds count their flocks by admitting them one by one into a pen. This is the custom to which Jeremiah alludes (xxxiii. 13). Ibrahim Pasha counted the Greeks who surrendered to him at Navarino in the same manner.—HARTLEY’S *Researches*, p. 364.

In Greece, “every shepherd uses a large wooden crook, with which he guides and defends the sheep. This is the shepherd’s rod mentioned in the Psalm and by the prophet.”—*Narrative of a Mission of Inquiry to the Jews*, p. 361.

The duty of watering the flock occasionally devolved on females, and this custom led to some most interesting incidents in the lives of the patriarchs. It gave rise to the first meeting between Jacob and Rachel, as related in Genesis xxix. 2, 3, 7—10 :—“And he looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well’s mouth. And thither were all the flocks gathered: and they rolled the stone from the well’s mouth, and watered the sheep, and put the stone again upon the well’s mouth in his place. . . . And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep and go and feed them. And they said, We cannot until all the flocks shall be gathered together, and till they roll the stone

from the well's mouth ; then we water the sheep. And while he yet spake with them, Rachel came with her father's sheep ; for she kept them. And . . . when Jacob saw Rachel . . . (he) went near and rolled the stone from the well's mouth, and watered the flock." It was also under similar circumstances that Moses made acquaintance with Zipporah, as related in Exodus ii. 16 :—" Now the priest of Midian had seven daughters : and they came and drew water, and filled the troughs to water their father's flock. And the shepherds came and drove them away : but Moses stood up and helped them and watered their flock." Such scenes are not so usual in the present day, from the seclusion to which women are condemned : we may, however, quote the following passage as affording a parallel case.

On one of his journeys, Belzoni writes,—“ We arrived at (a) well . . . at midnight, (in) a mountainous place, where the water was good enough to drink. We were agreeably surprised to find the well, but much more so when we saw a few sheep round it. There never was a more welcome sight. . . . We proposed to purchase one, and eat it as soon as it should be half cooked. We approached, but the guardian of the flock beat a forced march into the mountain, and drove the intended repast away from us. We began to think we could not continue to be deprived of what we could purchase, and sent some of our drivers to follow the flock, which they hastily did, as they were not less hungry than ourselves. . . . We reached the flock, and found that its guardians were two beautiful damsels of the desert. . . . Those poor girls had no other way to show themselves but at the well : that is the only place they have a chance to see or be seen. At last we purchased the sheep and devoured it ; the nymphs watered their flocks, filled their skins, and set off at daylight.”—BELZONI'S *Travels*, pp. 335, 336.

The danger of the shepherd's office is prominently brought before us in the narrative of David's experience:—"Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock: and I went after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard and smote him, and slew him: thy servant slew both the lion and the bear" (1 Sam. xvii. 34—36). To this Amos appears to allude in the comparison:—"As the shepherd taketh out of the mouth of the lion two legs or a piece



TOWERS IN THE DESERT.

of an ear" (Amos iii. 12). Their duties also led them into wild districts, where they were exposed to the

attacks of wandering brigands. Hence towers were erected by Uzziah for the protection of his shepherds:—"He built towers in the desert . . . for he had much cattle both in the low country, and in the plains" (2 Chron. xxvi. 10). In other parts temporary cottages were erected, probably out of the boughs of trees, to which Zephaniah alludes as being the sign of a deserted district:—"The sea coast shall be dwellings and cottages for shepherds, and folds for flocks" (Zeph. ii. 6). Or, again, they bivouacked under tents:—"If thou knowest not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents" (Cant. i. 8).

Our blessed Lord, in that well-known parable in which He compares Himself to a shepherd, brings before us some of the peculiar usages of the eastern shepherd, such as giving names to the sheep, going before, instead of behind, them, and his voice is familiar to them:—"He that entereth in by the door is the shepherd of the sheep. To him the porter openeth, and the sheep hear his voice: and he calleth his own sheep *by name*, and leadeth them out. And when he putteth forth his own sheep he *goeth before them*, and the sheep follow him: for they *know his voice*. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers" (John x. 2-5).

In illustration of this passage we adduce the following extracts:—"A traveller once asserted to a Syrian shepherd that the sheep knew the *dress* of their master, not his *voice*. The shepherd, on the other hand, asserted that it was the *voice* they knew. To settle the point, he and the traveller changed dresses, and went among the sheep. The traveller, in the shepherd's dress, called on the sheep, and tried to lead them; but 'they knew not his voice,' and never moved. On the other hand, they ran at once to the call of their owner,

though thus disguised."—*Narrative of a Mission to the Jews*, p. 174.

"The business of the day being over, we enjoyed a walk outside the Zion gate. . . . Two flocks were moving slowly up the slope of the hill, the one of goats the other of sheep. The shepherd was going before the flock, and they followed, as he led the way toward the Jaffa gate."—*Narrative of a Mission to the Jews*, pp. 173, 174.

"The (African) shepherd with his crook usually goes before the flock, and leads them to fresh pasture, by merely calling out with a loud but slow voice, 'Hot! hot!' while the sheep keep nibbling as they follow."—*Discoveries in Africa*.

"We were struck with the wondrous facility with



SHEEP AND SHEPHERDS.

which a shepherd managed his flock. His sheep knew his voice, and they followed him. We noticed him

‘going before them,’ and them coming after him in rank and file. On his uttering a peculiar cry, they scampered off to the watering-place; and he had only to raise his voice again, to recall them to the pastures. The goats were not so obedient, and they were sure to be in the rear. Yet he had command of them also.”—WILSON’S *Lands of the Bible*.

The Rev. John Hartley, who has travelled as a missionary in Greece, records in his journal the following interesting illustration of our Saviour’s words :—“ Having had my attention directed last night to the words in John x. 3, I asked my man if it was usual in Greece to give names to sheep. He informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I put to my servant, and he gave me the same answer. I then bade him to call one of his sheep. He did so; and it instantly left its pasturage and its companions, and ran up to the hand of the shepherd, with signs of pleasure, and with a prompt obedience, which I had never before observed in any other animal. The shepherd told me that many of his sheep are still *wild*; that they had not yet learned their names, but that by teaching they would all learn them. The others which knew their names he called *tame*.”—HARTLEY’S *Researches in Greece and the Levant*, pp. 307, 308.



HYÆNA CAUGHT IN A GIN.

CHAPTER XXII.

HUNTING, FOWLING, AND FISHING.

HUNTING.—NETS AND TRAPS FOR ANIMALS.—SNARING BIRDS.—
FISH AS AN ARTICLE OF FOOD.—FISHING.—VARIOUS KINDS OF
NETS.

HUNTING has been always regarded as an art of the highest importance in a rude state of society. Nimrod, the greatest hero of Biblical antiquity, is described as “a mighty hunter before the Lord” (Gen. x. 9). Ishmael “became an archer,” and lived on the produce of his bow and arrows (Gen. xxi. 20); and Esau was “a cunning hunter, a man of the field” (Gen. xxv. 27). Among the Israelites hunting was no longer a matter of necessity, but they followed it up for the sake of procuring the flesh of the roebuck and the hart (Deut. xii. 15); as well as for the occasional destruction of wild beasts.

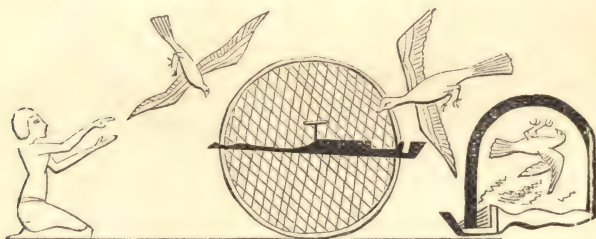
Various means were adopted for the latter object. Sometimes they were caught in nets, in reference to

which Isaiah uses the comparisor —“Thy sons have fainted, they lie at the head of all the streets, as a gazelle (in our version “wild bull”) in a net” (li. 20). At other times the pitfall was used:—“He (Benaiah) went down also and slew a lion in the midst of a pit in the time of snow” (2 Sam. xxiii. 20). Again gins and traps of various kinds were laid. All these contrivances supplied the Psalmist with images to express the arts of the wicked, such as:—“In the net which they laid is their own foot taken” (Ps. ix. 15). “He shall pluck my feet out of the net” (xxv. 15). “For without cause have they laid for me their net in a pit, which without cause they have digged for my soul” (xxxv. 7). “In the way wherein I walked have they privily laid a snare for me” (cxlii. 3).

The use of the net is well illustrated by one of the Assyrian sculptures, described in Bononi's *Nineveh* (p. 396) in the following terms:—“The artist intends to inform us that a considerable space, comprehending rocky hills and wooded valleys, has been inclosed with nets of sufficient height and strength to prevent the escape of animals of the size of the fallow-deer. Two men are shown, the one trying to extricate the deer from the trap in which it has been caught; and the other, at some distance off, setting a trap or gin. Within the great field inclosed are seen four deer, the foremost of a herd in rapid flight towards the inevitable boundary.”

The pit or pitfall is still the ordinary mode of killing the larger animals in southern Africa, as described by Livingstone:—“The ‘hopo’ consists of two hedges in the form of the letter V, which are very high and thick near the angle. Instead of the hedges being joined there, they are made to form a lane of about fifty yards in length, at the extremity of which a pit is formed. . . . The whole is carefully decked with short green rushes, making the pit like a concealed pitfall. As the hedges are frequently about a mile

long and about as much apart at their extremities, a tribe making a circle three or four miles round the country adjacent to the opening, and gradually closing up, are almost sure to inclose a large body of game. Driving it with shouts to the narrow part of the hopo, men secreted there throw their javelins into the affrighted herds, and on the animals rush to the opening presented at the converging hedges, and into the pit till that is full of a living mass.”—*Travels*, p. 26.

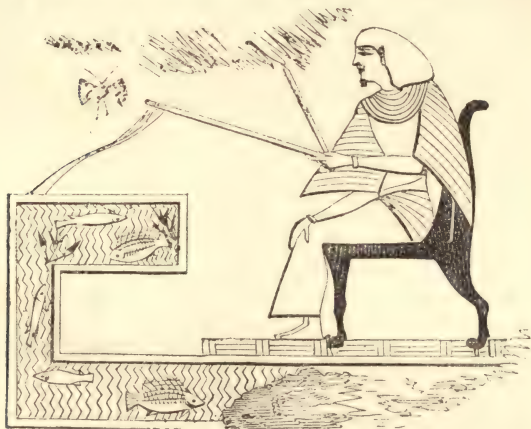


BIRD TRAPS.

Snaring birds appears to have been a favourite occupation of the Jews, if we may judge from the numerous allusions to the practice in the Psalms and other poetical books: we may quote the following as instances:—“Our soul is escaped as a bird out of the snare of the fowler” (Ps. cxxiv. 7): “As a bird hasteth to the snare, and knoweth not that it is for his life” (Prov. vii. 23): “The prophet is a snare of the fowler in his ways” (Hos. ix. 8). The Egyptian monuments show that this art was carried to a high perfection in that country. Various kinds of nets and traps were used for the purpose: and occasionally a decoy bird was employed, to which Jeremiah alludes in the words:—“As a cage is full of birds, so are their houses full of deceit” (Jer. v. 27).

Fishing was an art that the Israelites might well have acquired in Egypt, the inhabitants of that country

being great adepts at it, and relying upon it in a great measure for their sustenance. "We remember the fish, which we did eat in Egypt freely," complained the Jews in the wilderness (Num. xi. 5). No historical



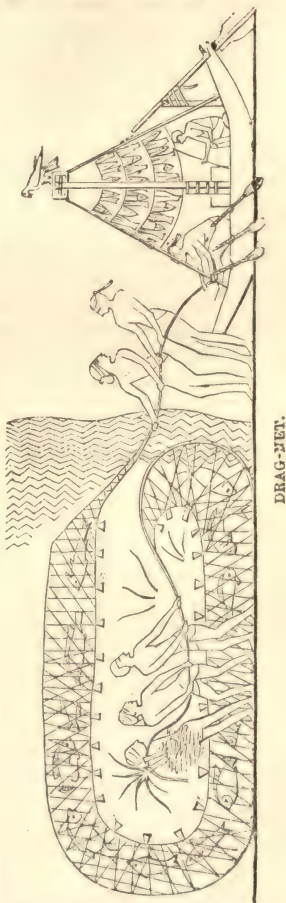
AN EGYPTIAN ANGLING.

instance of fishing occurs in the Old Testament, but the allusions in the prophets prove that the art was thoroughly known. Fishermen, nets, and hooks, are mentioned:—"Behold, I will send for many fishers, saith the Lord, and they shall fish them" (Jer. xvi. 16): "The Lord God . . . will take you away with hooks, and your posterity with fish-hooks" (Amos iv. 2): "They take up all of them with the angle, they catch in their net, and gather them in their drag" (Hab. i. 15).

In the New Testament fishing is very frequently mentioned, inasmuch as it was the chief occupation of those among whom our Saviour dwelt on the shores of the sea of Galilee. It appears there to have been

wholly conducted by netting, and two kinds of nets—the large draw-net, and the small casting-net—are distinctly noticed, the former in the well-known parable named after it (Matt. xiii. 47), the latter on many occasions of actual fishing, such as the following:—“Now as (Jesus) walked by the sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea, for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed Him. And when He had gone a little fartherthence, He saw James the son of Zebedee, and John his brother; who were also in the ship mending their nets. And straightway He called them; and they left their father Zebedee in the ship with the hired servant, and went after Him” (Mark i. 16—20).

The latter kind is still used in Palestine and Egypt, as the following extract shows:—“We reached the lake Bourlos (in Egypt). . . . The fishermen



DRAG-NET.

on shore were using a net resembling the poke-net used in the isles of Scotland. It is circular, and weights are placed round the circumference. The fisherman holds it by the centre, gathers it up in his hand, and casts it into the water; he then draws it slowly to shore by a line fastened to the centre. This probably is the very kind of net used by the disciples. We saw the same afterwards at the lake of Galilee.

“While we were bathing in the sea of Galilee, a fisherman passed by with a hand-net, which he cast into the sea. The net was exactly the net called in the gospel of Matthew ἀμφίβληστρον, the same kind of net which we had seen used at lake Bourlos in Egypt. The simple fisherman little knew the feelings he kindled in our bosoms as he passed by our tent, for we could not look upon his net, his bare limbs, and brawny arms without reflecting that it was to such men that Jesus once said by this sea, ‘Follow Me, and I will make you fishers of men.’”—*Narrative of a Mission of Inquiry to the Jews*, pp. 62, 63, 294.



CHAPTER XXIII.

MECHANICAL ARTS.

TUBAL-CAIN.—ORNAMENTS IN THE PATRIARCHAL AGE.—THE TABERNACLE AND ITS FURNITURE.—EGYPTIAN METAL-WORKERS.— BIBLICAL NOTICES OF REFINING, &c. — OVERLAYING. — CARVING IN IVORY.—EBONY USED FOR PANELLING, AND INLAID WORK.—MANUFACTURE OF SHRINES.—CARPENTRY.— BUILDING.—SHIP-BUILDING.—SPINNING AND WEAVING.—ROPE- MAKING.—EMBROIDERY. — TANNING AND DYEING. — COINS, WEIGHTS, AND MEASURES.

THE original discovery of the mechanical arts is attributed in the Bible to Tubal-Cain, who is described in Gen. iv. 22 as “a whetter of every instrument of copper and iron,” in other words as a *smith* employed in the construction of agricultural, warlike, and household articles. The smith’s art took precedence of all

other professions, inasmuch as he furnished the tools requisite for them : we are led to infer therefore that in addition to metal work, carpentry, building, and other useful arts attained a certain stage of advancement in the ages before the Flood.

In the patriarchal age we have frequent notices of ornaments which involved a thorough knowledge of the goldsmith's art, such as the large "golden nosering" the bracelets, and the articles of silver and of gold which Eliezer gave to Rebekah (Gen. xxiv. 22, 53), and the earrings of Jacob's wives (Gen. xxxv. 4). Whether these were manufactured in Palestine or imported from Egypt, we are not informed : the latter, however, is probably the case, as we know that the various processes in working in metals were known in that country in periods of the highest antiquity, while no notice of a similar advance among the Jews occurs until after the Exodus.

The construction of the Tabernacle and its vessels involved a knowledge of every kind of handicraft, and accordingly we find that the head artificer was supernaturally endowed with skill and taste "to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship" (Ex. xxxi. 4, 5). We may take as an example of these various arts the description of the ark of the covenant :—"They shall make an ark of shittim wood. . . . Thou shalt overlay it with pure gold : within and without shalt thou overlay it, and shalt make upon it a crown of gold round about. And thou shalt cast four rings of gold for it. . . . And thou shalt make a mercy seat of pure gold. . . . And thou shalt make two cherubims of gold, of beaten work shalt thou make them" (Ex. xxv. 10—12, 17, 18). The several processes here described, of overlaying with gold, casting and beating it with the hammer, required great skill and dexterity.

The pictures in the tombs of Egypt represent these various processes. In one picture the gold just brought from the mine, after being pounded, is shaken in a cloth to separate the precious grains from the dust and sand. Then comes the smelting, or purifying of the ore in a furnace, the gold being contained in a large open vessel over which the workman is kneeling, blowing the fire with a reed, defended at the end next the fire by a coat of clay.

The inscription over this painting signifies "the dross is removed to make pure gold." The gifts of the Pharaohs to the temples of their gods, were of *pure gold*; and the vessels of Jehovah's sanctuary were to be made from "pure gold;" thus proving that a certain standard, or assay, of gold, was known to the Israelites in the desert, being that which they had used in Egypt.

There is in the British Museum a small figure of the god Amoun in silver, having the head-dress, &c., represented by thin plates of gold laid over the silver. A few years ago, a mummy was found at Thebes, entirely wrapped in plates of gold. A group of workmen in one of the Egyptian paintings are occupied in fixing or fastening on a block thin slips of gold, which are being handed to them from a "gold chest;" by a person called "the giver out of the gold." Then follow pictures illustrating the various processes of melting, and casting the metal,—and of workmen engaged in "beaten work," and enchasing. The tools used are rude compared with our modern inventions, but the skill of the artist produced beautiful results. The only hammer known to the ancient workman was a piece of brass, and the way in which the pattern was formed was by striking small pieces of sharp metal like chisels upon the gold.

The Bible furnishes us with but few particulars in regard to these processes. The refining of the precious metals is occasionally referred to in a meta-

phorical sense, as in Prov. xvii. 3 :—"The fining-pot is for silver, and the furnace for gold : but the Lord trieth the hearts : " in Prov. xxv. 4 :—"Take away the dross from the silver ; and there shall come forth a vessel for the finer : " and in Is. i. 25 :—"I will turn My hand upon thee, and purely purge away the dross." The process of overlaying is referred to in Is. xli. 7 :—"So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering : and he fastened it with nails, that it should not be moved."

The goldsmith's art was to a certain extent subsidiary to that of the carver ; for, almost all the ornamental pieces of furniture were overlaid with gold either wholly or in part. The extent to which ivory was employed in works of art both in Palestine and in Assyria is very remarkable. Nor were the artists content with the appearance of so beautiful and delicate a material, but they afterwards either gilded it or plated it with gold. Mr. Layard tells us on one occasion :—"In the rubbish I found several ivory ornaments, upon which were traces of gilding ; amongst them was a figure of a man in long robes." And on another occasion :—"The chamber is remarkable for the discovery of a number of ivory ornaments of considerable beauty and interest. I spent hours, lying on the ground, separating them with a penknife from the rubbish by which they were surrounded. The most interesting are the remains of two small tablets, one nearly entire. Upon them are represented two sitting figures, holding in one hand the sceptre or symbol of power. The chairs on which the figures are seated, the robes of the figures themselves, &c., were enamelled with a blue paste let into the ivory, and the whole ground of the tablet, as well as part of the figures, was originally gilded,—remains of the gold leaf still adhering to them. Several small heads in frames, supported by pillars or pedestals, most

elegant in design, and elaborate in execution, show an intimate knowledge of the method of working in ivory. Found with them were oblong tablets, upon which are sculptured, with great delicacy, standing figures. Scattered about were fragments of winged sphinxes, the head of a lion, of beauty, but which fell to pieces, human heads, legs, and feet, bulls, flowers, and scroll-work. In all these specimens the spirit of the design and the delicacy of the workmanship are equally to be admired."—*Nineveh*, i. 29; ii. 8—10.

A similar amount of decoration was expended by Solomon, not only in the temple, but in his own house and furniture. We have a minute description of his throne, which we will quote, as conveying a good idea of the skill and taste of the artists of that day:—"The king made a great throne of ivory, and overlaid it with the best gold. The throne had six steps, and the top of the throne was round behind: and there were stays on either side on the place of the seat, and two lions stood beside the stays, and twelve lions stood there on the one side, and on the other, upon the six steps" (1 Kings x. 18—20). We may again take the description of the "chariot," or rather *litter*, which the same monarch made:—"King Solomon made himself a *litter* of the wood of Lebanon. He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved with love" (Cant. iii. 9, 10). With these descriptions we may compare the following passage, illustrative of the "pleasant furniture of Nineveh" (*Nahum* ii. 9), and of the beds of gold and silver" of the Persian palace (*Esth.* i. 6):—"Ornaments in the form of the heads of animals, chiefly the lion, bull, and ram, were very generally introduced by the Assyrians even in parts of the chariot, the harness of the horses, and domestic furniture. In this respect they resembled the Egyptians. Their tables, thrones, and couches were made both of metal and wood, and probably inlaid

with ivory. We learn from Herodotus that those in the temple of Belus at Babylon were of solid gold. The chair represented on the earliest monuments is without a back, the legs are tastefully carved, and the seat is adorned with the heads of rams. The cushion appears to have been made of some rich stuff, embroidered or painted. The legs were strengthened with a cross-bar, and frequently ended in the feet of a lion, or the hoofs of a bull, either of gold, silver, or bronze. . . Chairs and couches, adorned with feet of silver, and other metals, were looked upon as a great object of luxury in Persia; from thence they were probably introduced into Asia Minor and Greece. Artaxerxes presented Entimos Gortyna, who had gone to him from Greece, with a couch having silver feet, and with all the furniture that appertained to it, and with a dome-shaped tent, or curtain, worked with flowers, and a silver seat, and gilded dome, and with cups, bottles, and other things of gold, inlaid with jewels, and of silver. The feet of the couch, on which the body of Cyrus was placed in his tomb, were of solid gold. The couches and tables found by Pausanias in the tents of Mardonius, were of gold and silver. They had belonged to Xerxes. Couches wreathed with ivory and silver, and the beds variegated or inlaid with gold, silver, and ivory, are mentioned by Homer.

“On the monuments of Khorsabad we find representations of chairs supported by animals, and by human figures. . . . This mode of ornamenting the throne of the king was adopted by the Persians, and is continually seen in the sculptures of Persepolis. On the earliest Assyrian monuments the shape of the footstool is very beautiful; like the chair, it was ornamented with the paws of lions, or the hoofs of bulls. —LAXARD'S *Nineveh*, ii. 299—302.

The use of ivory was not confined to furniture: it was also largely used for panelling: we read, for instance, of “The ivory house which (Ahab) made”

(1 Kings xxii. 39), and again of the "ivory palaces" of the king's house (Ps. xlv. 8). This article may very possibly have been imported from India by the Phœnicians, who had it in such abundance that they constructed "benches of ivory" for their galleys (Ez. xxvii. 6). The most skilful artists, however, lived in Assyria, and in reference to this subject Mr. Layard says:—"Although the elephant was not an inhabitant of Assyria, but was probably brought from India, its tusks appear to have been an article of trade between the Assyrians and the nations to the westward. The workmen, too, of Assyria were employed by foreign nations as carvers in ivory; and we find the company of the Ashurites, or Assyrians making the benches of that material in the Tyrian galleys. The Assyrians had already extensively used it in the construction of their palaces; and it was from them, perhaps, that the Jews adopted it in the decoration of their palaces and furniture."—*Nineveh*, ii. 420.

In the New Testament we have notice of a copper-smith, Alexander, who did Paul much harm (2 Tim. iv. 14), and of a silversmith, Demetrius, who was wholly engaged in making silver shrines for Diana (Acts xix. 24). The manufacture of these shrines was a considerable trade in early times:—"The false goddess Diana was worshipped in Asia Minor, and throughout the then known world, and a most magnificent temple was erected to her at Ephesus. The word which we translate *shrines*, is in the Greek *temples*. It was the custom with the Greeks and other heathen nations to make little models of a temple, and place a small image therein, in order to carry with them when they travelled or went to war, as also for their private devotion at home: and, indeed, the making such temples continues to be the custom in some of the heathen nations to this day. A very curious one of this sort I have seen brought here from the East Indies."—See BISCOE *On the Acts*, p. 198.

Mr. Jowett speaks of seeing, among other like articles of sale brought to Jerusalem from a manufactory at Bethlehem, a model in wood, inlaid with ivory, of the chapel built over the Holy Sepulchre. "Of the various trinkets which they showed, no one served better than this to illustrate the expression translated in our English version, 'Silver shrines for Diana;' the original means, 'Silver models of the temple of Diana.' Whether made very small, or entirely wrought in silver, or if larger, inlaid or washed with silver, is of little moment. In all the Levant, and in Roman Catholic countries, the Pagan traffic, so inimitably described by the prophet Isaiah (xl. 19, 20; xli. 6, 7; xlv. 12—17; xlv. 6), continues in full activity."—JOWETT'S *Researches*, pp. 264, 265, note.

With regard to carpentry we have little to say. The chief branches of the trade were the construction of agricultural implements, carriages, household furniture, and certain parts of buildings. The ordinary tools required for this business are casually referred to in Is. xlv. 13:—"The carpenter stretcheth out his rule: he marketh it out with a line: he fitteth it with planes; and he marketh it out with a compass," in addition to which we have notice in other passages of the axe, the saw, and the hammer. The most skilful carpenters came from Phœnicia:—"Hiram, king of Tyre, sent . . . carpenters, and masons, and they built David an house" (2 Sam. v. 11).

Masons again are seldom mentioned: these, as well as the stone-cutters, were for the most part Phœnicians, as described in the passage just quoted, and in 1 Kings v. 18:—"And Solomon's builders, and Hiram's builders did hew them, and the stone-squarers," or more properly the *Giblites* (as in the margin), *i. e.* the inhabitants of Gebal, a town in Phœnicia. Among the tools used by them we have notice of the saw (1 Kings vii. 9), the plumb-line (Amos vii. 7), and the measuring reed (Ez. xl. 3).

Ship-building was carried on by the Phœnicians and by the Chaldeans. Ezekiel furnishes us with an eloquent description of the vessels of Tyre :—"They have made all thy ship-boards of fir-trees of Senir : they have taken cedars from Lebanon to make masts for thee. Of the oaks of Bashan have they made thine oars : the company of the Ashurites have made thy benches of ivory, brought out of the isles of Chittim. Fine linen with brodered work from Egypt was that which thou spreadest forth to be thy sail " (xxvii. 5—7) : and Isaiah tells us of "the Chaldeans whose cry is in their ships " (xliii. 14). The ships which Solomon built at Ezion-geber, for the trade with Ophir, were certainly manned and probably built by Phœnicians (1 Kings ix. 27, x. 11). The Jews themselves were at no time a seafaring people, and the extent of their skill in ship-building was confined to the fishing-boats on the lake of Gennesaret (Matt. viii. 23 ; John xxi. 3).

The art of making pottery was probably acquired in Egypt, as already noticed. We have occasional notices of it in the Bible, and we know from the name "Potter's field" that there was a pottery close to Jerusalem (Matt. xxvii. 7, 10). The clay was prepared for use by assiduously treading it with the feet, whence the comparison in Is. xli. 25 :—"He shall come upon princes . . . as the potter treadeth clay." The vessel was then formed on the wheel, and the complete power which the potter exercised over the clay furnished a lively image of the power of the Creator over His creatures :—"The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and there will I cause thee to hear My words. Then I went down to the potter's house, and behold, he wrought a work on the wheels : and the vessel that he made of clay was marred in the hand of the potter ; so he made it again another vessel, as seemed good to the potter to make it. Then

the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in my hand, O house of Israel" (Jer. xviii. 1—6).



EGYPTIAN POTTERS.

"I hardly ever," writes Captain Basil Hall in reference to this passage,* "passed a Hindoo's hut, before which a swarthy turbaned inhabitant of the East was whirling round the potter's wheel, without having my thoughts carried back to some of those beautiful narrations of Scripture, which fasten themselves so early and so firmly on our minds. I had once the good fortune, as I must ever consider it, to see a workman accidentally break the pot, which had cost him no small trouble to fashion. He immediately

* See *Fragments of Voyages, &c.*

collected the fragments, dabbed the clay together again, and with the industry of an ant set about the reconstruction of his vessel. As the whole process recalled an illustration I remember to have seen used somewhere in the Old Testament, I set about hunting for the passage, and was delighted to find what I had just witnessed described in Jeremiah xviii."

Spinning and weaving were employments generally assigned to the females among the Jews. Thus we read in reference to the textures for the tabernacle :—"And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose hearts stirred them up in wisdom spun goats' hair" (Ex. xxxv. 25, 26) : and again of the prudent housewife : "She seeketh wool and flax, and worketh willingly with her hands. . . . She layeth her hands to the spindle, and her hands hold the distaff" (Prov. xxxi. 13, 19).

The following extracts show that this is still the case in Eastern countries :—"The Arab women use a very simple loom : it consists of two short sticks, which are stuck into the ground at a certain distance, according to the desired breadth of the piece to be worked. A third stick is placed across over them, about four yards from them ; three sticks are placed in the same manner, and over the two horizontal cross-sticks the woof. To keep the upper and under woof at a proper distance from each other, a flat stick is placed between them. A piece of wood serves as the



weaver's shuttle, and a short gazelle's horn is used in beating back the thread of the shuttle. The loom

is placed before the harem, or women's apartment, and worked by the mother and her daughters. The distaff is in general use. . . .”—BURCKHARDT'S *Notes on the Bedouins, &c.*, pp. 67, 68.

“The Turkoman women are very laborious; . . . they work the tent-coverings of goats' hair, and the woollen carpets, which are inferior only to those of Persian manufacture. Their looms are of primitive simplicity; they do not make use of the shuttle, but pass the woof with their hands. The wool of their carpets is of the ordinary kind; the carpets are about seven feet long and three broad, and sell from fifteen to one hundred piastres apiece. While the females are employed in these labours, the men pass their whole time in indolence.”—BURCKHARDT'S *Syria, &c.*, pp. 639, 640.

“While the Arab girls guard the flocks, they always have a bundle of wool at their backs for spinning.”—IRBY and MANGLES.

We may notice, however, the following exception:—“The distaff is frequently seen in the hands of men all over the Hebjaz; and it seems strange that they should not regard this as derogating from their masculine dignity, while they disdainfully spurn at every other domestic employment.”—BURCKHARDT'S *Notes, &c.*, i. 243.

The loom itself is not mentioned in Scripture, but we have notice of the beam:—“The staff of his (Goliath's) spear was like a weaver's beam” (1 Sam. xvii. 7): of the shuttle:—“My days are swifter than a weaver's shuttle” (Job vii. 6): of the pin:—“And Delilah said unto Samson, . . . Tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. And she fastened it with the pin . . . and he awaked . . . and went away with the pin of the beam, and with the web” (Judg. xvi. 13, 14): and of the “warp” and the “woof” (Lev. xiii. 48). We cannot therefore

doubt that a hand-loom was used, similar in its general construction to that which is in use in the present day among ourselves. Occasionally the loom is dispensed with in the East:—"We saw . . . the process of manufacturing the goats' hair cloth of which the common Arab cloaks are made. A woman had laid her warp along the ground for the length of several yards, and sat at one end of it under a small shed, with a curtain before her to ward off the eyes of passers-by. She wove by passing the woof through with her hand, and then driving it up with a flat piece of board having a thin edge."—ROBINSON'S *Researches*, i. 250.

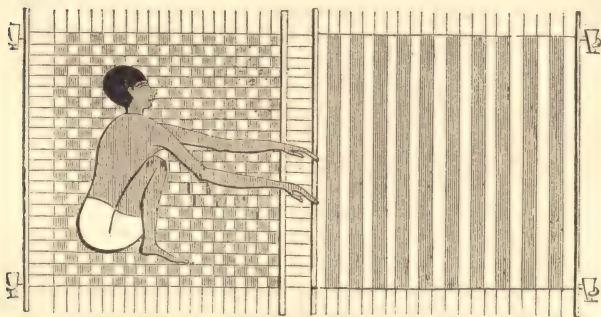
The following is a description of the art of weaving as practised by the ancient Egyptians:—"Wool or hair appears to have been the material upon which the arts of spinning and weaving were first exercised. The most ancient of the Egyptian mummies are wrapped in woollen cloth.

"The use of linen cloth as an article of dress is first mentioned in the Bible, in the account of Joseph's being arrayed by Pharaoh in 'vestures of fine linen' (Gen. xli. 42). This was four hundred and fifty years before the divine command to Moses, enjoining it for the service of the tabernacle. In later times, linen yarn was one of the articles for which King Solomon traded with the Egyptians.

"The culture and manufacture of flax is a very common subject of the paintings in the tombs. The spinners are represented as using that most ancient instrument, the spindle, and their great dexterity appears from their using two spindles at once. The left leg is elevated, to enable the spinners to give the circular motion to the spindle by rolling it rapidly along the thigh. The Arab women twist the spindle in the same manner to this day.

"The Egyptian loom was clumsy, compared with the modern one; but nevertheless cloth of an ex-

ceedingly beautiful fabric was produced by it. Very much more depended, in ancient times, upon the manual dexterity of the worker, and very much less upon the machinery, than in modern manufactures.

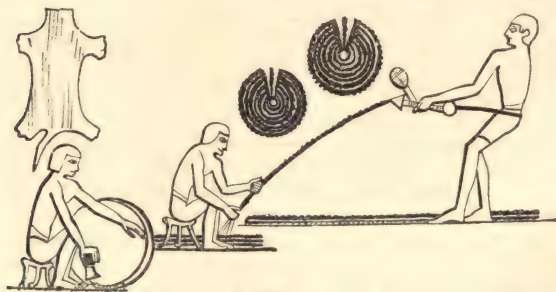


WEAVING IN COLOURS.

“There can be no doubt that during the captivity in Egypt, the Israelitish women had been thus employed. It was as bond-slaves in the houses of the princes of Egypt that they had acquired the arts which were afterwards used in the service of the Lord. The “fine twined linen” probably alludes to the great pains taken in the bleaching of linen in ancient Egypt. After being washed, the piece of wet linen was probably wrapped in strong sacking made for the purpose, one end of which was fastened to a post, and a staff was inserted in a loop in the other. It was then wrung by the united strength of two men, so as to force out as much of the water as possible, and thus prevent any impurity that might be in the water or in the cloth, from drying in. It may, therefore, be called *fine twined*, or *twisted*, or *wrung* linen.”—See OSBURN’S *Ancient Egypt*.

Rope-making was probably one of the trades learnt

by the Israelites in Egypt. In Isaiah v. 18, we have an allusion to ropes and cables of different sizes, and to their use in moving heavy weights :—" Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart-rope." Among the sculptures discovered at Nineveh, is a very interesting representation of the placing of a colossal bull in the situation assigned to it. Cables, ropes, rollers, and levers are employed, and the sculpture set upon a sledge (through which also ropes were passed), and great numbers of



ROPE-MAKING.

men were then employed in dragging or drawing this enormous weight to the mound on which it was to stand. The Assyrians had made considerable progress in rope-twisting, an art now only known in its rudest state in some parts of the East. The cables appear to be of great length and thickness, and ropes of various sizes are represented in the sculptures. The Egyptians also were skilled in this manufacture, and a most interesting collection of ancient Egyptian cordage, of almost every kind, is now in the Louvre, at Paris.

The Assyrians possessed few means of moving heavy weights, and cordage was evidently one of the principal aids they employed. Men are represented carry-

ing a long beam or lever slung by ropes from their shoulders, and carts filled with cordage, some of them drawn by ropes, are at hand. These interesting sculptures throw great light upon the prophet's words.

Embroidery was highly prized by the ancient Orientals. In the book of Exodus two kinds are distinguished, one wrought with needlework," and the other the work of a "cunning workman:" the distinction probably consisting in this, that the former had no definite pattern or device, while the latter had. The two kinds of work are noticed in the following passages:—"Aholiab . . . a cunning workman and an embroiderer in blue, and in purple, and in scarlet, and fine linen" (Ex. xxxviii. 23): "Thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine-twined linen, wrought with needlework" (Ex. xxvi. 36): "Moreover thou shalt make the tabernacle with ten curtains of fine-twined linen and blue, and purple, and scarlet: with cherubims of cunning work shalt thou make them" (Ex. xxvi. 1). The manner in which embroidery was effected is not told us: it may have been either sewn on to the texture, or it may have been woven into it in the loom: it does not appear to have been worked with the needle as is usual in the present day. The antiquity and at the same time the beauty of the ancient eastern embroidery is exhibited in the Assyrian sculptures. In his description of some of these, Mr. Layard tells us that "the robes of the king were most elaborately embroidered. The part covering his breast was generally adorned, not only with flowers and scroll-work, but with groups of figures, animals, and even hunting and battle scenes. In other parts of his dress similar designs were introduced; and rows of tassels or fringes were carried round the borders."—*Nineveh*, ii. 297.

"Of all Asiatic nations, the Babylonians were most noted for the weaving of cloth of divers colours. In

these stuffs gold threads were introduced into the woof of many hues. Amongst those who traded in blue cloths and embroidered work with Tyre, were the merchants of Asshur or Assyria; and that the garments of Babylon were brought into Syria, and greatly esteemed at a very early period, we learn from their being classed amongst the most precious articles of spoil, even with gold, in the time of Joshua. They formed, perhaps, 'the dyed attire and embroidered work' so frequently mentioned in the Scriptures as the garments of princes, and the most costly gifts of kings. The ornaments and figures upon them may either have been dyed, worked in the loom, or embroidered with the needle, like 'the prey of divers colours of needlework on both sides.'

"The cotton manufactures of Babylon were as remarkable for brilliancy of colour as fineness of texture; and Pliny attributes the invention of cotton weaving to Semiramis. The silken robes of Assyria were equally esteemed. The looms of Babylon maintained their celebrity long after the fall of the Assyrian empire—even to the time of the Roman supremacy. According to Plutarch, Cato, receiving as a legacy a Babylonish garment, sold it, because too costly for a citizen to wear. Arech, on the Euphrates, was long celebrated for its looms. Some Babylonian curtains and draperies were sold, according to Pliny, for nearly 7000*l*.

"The carpets of Babylon were no less prized than her other manufactures. Like the Assyrian robes, they appear to have been embroidered with figures of animals and flowers. A purple carpet covered the tomb of Cyrus: and on the bed upon which the body was placed were Babylonian garments, carpets, and purple drapery. The Parthians appear to have preserved the art of these manufactures, for which the modern Persians and the inhabitants of the Kurdish mountains are still eminently distinguished. These

manufactures probably formed one of the principal branches of trade in this land of traffic and city of merchants. The Babylonians and Assyrians carried on a considerable commerce with India; and the costly produce of that peninsula was conveyed through the Babylonian territories to the most distant regions of Syria, from whence it was diffused over Western Europe and Asia Minor." — LAYARD'S *Nineveh*, ii. 413—414.

The tanner is not mentioned in the Old Testament, but it is certain that he was constantly required, inasmuch as a variety of articles—sandals, girdles, buckets, ropes, harness, &c., depended on his trade. In the New Testament we hear of "one Simon a tanner" with whom Peter lodged at Joppa (Acts x. 6). In connection with the preparation of leather, we may notice the art of dyeing it, which was practised as early as the time of the Exodus; for we read of "rams' skins dyed red" as one of the coverings of the tabernacle (Ex. xxv. 5). With regard to the expression "*dyed* attire" in Ez. xxiii. 15, Mr. Layard thinks that the term rather means "*flowing*."—*Nineveh*, ii. 308.

The subject of dyeing and tanning receives ample illustration both from the ancient monuments and from the modern practice in Eastern lands:—"The remains found in the tombs of Egypt give ample proof of the perfection to which the dyeing, &c., of leather had attained among the ancient inhabitants of Egypt. Articles made of leather, dressed in various manners, dyed of different colours, embossed with hot irons, gilded and painted, are very frequently found there. These consist, generally, of sandals and shoes, girdles, and other ornaments or badges of office; also, occasionally, of drinking-vessels. The whole process of the manufacture of leather from the raw skin is also represented in a series of pictures, which occurs not unfrequently on the walls of these splendid *Houses of Life*, as the Egyptians termed their depo-

sitories of the dead. On a tomb at Thebes is a drawing of the dyeing of leather, and the processes for the manufacture of shields and drinking-vessels. One man is engaged in immersing the raw hide in a vase which contains *red dye*. Another picture represents the twisting of strips of leather into ropes, another, the manufacture of sandals, &c. These pictures prove the existence of the manufacture of leather as a mechanical art among the Egyptians at the time of the Exodus; and, therefore, that the Israelites, who had been captives there, would be well able to perform this portion of the service of the tabernacle."—See OSBURN'S *Ancient Egypt*.

"The chief specimens of Bedouin industry are, the tanning of leather, the preparing of water-skins, the weaving of tents, sacks, and cloaks. The women sew the water-skins which the men have tanned.

"Their method of dyeing and tanning is this: To render the camel's skin yellow, they cover it with salt, which is left upon it for two or three days; they then steep it in a liquid paste, made of barley meal mixed with water, where it remains for seven days; then they wash the skin in fresh water, and clear it easily of the hair. Next, they take the peels of dry pomegranates . . . pound them, and mix them with water: they let the skin remain in that mixture three or four days; the operation is thus completed, the skin having acquired a yellow tint. They then wash and grease the leather with camel's fat to render it smooth. If pomegranates cannot be obtained, they use the roots of a desert herb, called *ark*: this is about three spans long and as thick as a man's finger; the outer skin serves as a substitute for the pomegranate peel, and dyes the leather red. Of leather so prepared, the large water-skins are made: these are sometimes soaked a second, and even a third time in the mixtures above described, a month after the first dyeing. For some time the skin imparts to the water a bitterish

taste ; this, however, the Arabs like.”—BURCKHARDT’S *Notes on the Bedouins, &c.*, pp. 65, 66.

“All our baggage consisted of a sheep-skin coat, the woolly side in, and the other side *coloured with red ochre*, to keep out the rain.”—IREY and MANGLES, p. 258.

The Turkoman women seem to have made great progress in the art of dyeing ; their colours are beautiful. Indigo and cochineal, which they purchase at Aleppo, give them their blue and red dyes, but the ingredients of all the others, especially of a brilliant green, are herbs which they gather in the mountains of Armenia. The dyeing process is kept by them as a national secret.—See BURCKHARDT’S *Syria, &c.*, pp. 639, 640.

“In passing along the skirts of the town on the hill-side north of the Haram, we came upon a large manufactory of water-skins, occupying an extensive yard with several tanners’ vats. These are merely the skins of goats stripped off whole, except at the neck, the holes at the legs and tails being sewed up. They are first stuffed out full, and strained by driving in small billets and chips of oak-wood ; and are then filled with a strong infusion of oak-bark for a certain time, until the hair becomes fixed, and the skins sufficiently tanned. This constitutes the whole process. Not less than five hundred skins were lying thus stuffed in rows about the yard. They are sold at different prices, from fifteen up to forty piastres.”—ROBINSON’S *Researches*, ii. 79.

The method of conducting trade must originally have been by barter in the early stages of civilization. As the operations were extended, it would be found necessary to adopt some standard method of ascertaining the value of articles, and hence a recognized system of weights and measures and a coinage would be gradually adopted. The standard weight of the Jews was the shekel, so named on account of its being *weighed*.

It was represented in the patriarchal age by a stone of a certain weight: whence we read in Lev. xix. 36:—"Just balances, *just stones* (or as it is in our version "just weights") shall ye have. This custom of weighing by stones still prevails in the East:—"In the market the people were using stones instead of regular weights, according to the ancient mode.

"In many of the shops (at Saphet) the only weights in the balance were smooth stones."—*Narrative of a Mission of Inquiry to the Jews.* pp. 98, 264.



From this original sense of weighing, the shekel came to be applied indifferently to state the weight of articles and their money value. The nose-ring which was presented to Rebekah was half a shekel weight, and the bracelets for her hands ten shekels weight of gold (Gen. xxiv. 22); and again when Abraham purchased the field of Ephron the Hittite, the price was

fixed at four hundred shekels of silver, and "Abraham weighed to Ephron the silver" (Gen. xxiii. 16). So again we read in Ezra viii. 25 :—"I weighed unto them the silver and the gold." The same custom still prevails in countries where there is no coinage; as for instance, in Burmah, where :—"Silver and lead pass in fragments of all sizes, and the amount of every transaction is regularly weighed out, as was done by the ancients."—REV. H. MALCOLM'S *Travels*.

Having thus explained how it came to pass that the shekel represents both a certain weight and a certain value, just as our "pound" does, we will proceed to state the other measures, both of weight and of value. The shekel was divided into 2 *bekahs*, and the *bekah* into 10 *gerahs*. The talent equalled 3000 shekels; and between the shekel and the talent came the "pound" or *maneh*, which, according to one interpretation of Ezekiel xlv. 12, contained 60 shekels, though it has been otherwise understood,* with more probability, to have contained 50; while according to 1 Kings x. 17, compared with 2 Chron. ix. 16, it contained no less than 100 shekels. The meanings of these names are worth observing; shekel, as we have already observed, means simply *weight*; *bekah* means *split*, i. e. a shekel divided in two; *gerah* a *grain*, either because it was a weight in the form of a grain or actually a grain; *maneh* *reckoned* or *appointed*, as a specific sum; and the Hebrew term translated "talent," viz. *kikkar*, a *round* mass of metal.

Two shekels are apparently noticed in the Bible, viz. : the ordinary one, and the royal or "king's shekel," for which see 2 Sam. xiv. 26; it is uncertain to which of

* The meaning of this passage is extremely doubtful :—"Twenty shekels, five-and-twenty shekels, fifteen shekels, shall be your maneh." It has been supposed (1) that these sums are to be added together, so as to make up sixty in the whole; (2) that they are all separate pieces of money; (3) that the numbers 20, 25, 15, represent manehs of different value in gold, silver, and copper.

these two the "shekel of the sanctuary," so frequently noticed in the Mosaic law, corresponds, but probably to the latter. We are not informed what the distinction between the two was, and it has been supposed by some interpreters that the expressions "king's," and "according to the sanctuary," merely mean that they should be the full legal weight. According to another view, however, the common shekel was only half of the royal shekel, and on this ground it may be explained that the pound or maneh in Ezekiel amounted to only 50 shekels, but according to 1 Kings x. 17, to 100.

To compute the value of the Hebrew weights in our own system it will only be necessary for us to observe that the shekel, or (if there were two) the *royal* shekel, equals in weight 10 dwts., and in value a little more than 2s. $3\frac{1}{4}d.$ In the New Testament period the Roman and Greek coins had been introduced into Palestine, and we have the following Roman coins noticed—the mite; the *quadrans* or farthing, equal to 2 mites; the *as*, also translated "farthing" in our version, equal to 4 *quadrantes*; and the *denarius* or penny, equal to 10 asses. Of the Greek coins the *mina*, or pound, and the talent, equalling 60 minæ, are noticed. The Roman *denarius* or penny equals $8\frac{1}{2}d.$ of our money; the Greek talent varied in value in different countries, but at Athens it equalled 243*l.* 15*s.*, and the *mina* or pound, 4*l.* 1*s.*

The standard measure for dry goods was the homer or cor, the latter of which is noticed in 1 Kings iv. 22 (see margin): it contained 2 *lethechs* (Hos. iii. 2, margin) or 10 ephahs: the ephah contained 3 *seahs* or "measures" (1 Sam. xxv. 18; Matt. xiii. 33), and 10 *seahs* or "deals" (Lev. xiv. 10; Num. xv. 4); while the *seah* contained 6 cabs. The homer is supposed to have equalled about 8 bushels of our measure.

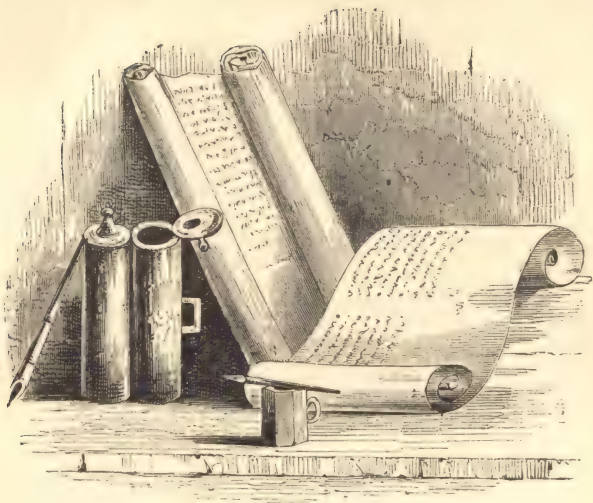
The standard measure for liquids was the bath, which contained 6 hins, while the hin contained 12 logs. The bath was the tenth part of the homer according to

Ezekiel xlv. 11. In addition to these Jewish measures we have in the New Testament notice of the Greek *metrêtes*, which equals 8 gall. $7\frac{4}{10}$ pints of our measure (John ii. 6). The Hebrew "bath" is said by Josephus (*Ant.* viii. 2, § 9) to have equalled the Greek *metrêtes*, but this is doubtful.

Lastly, the smaller measures of length were the reed, equalling 6 cubits, the cubit equalling 2 spans, the span equalling 3 hand-breadths, and the hand-breadth equalling 4 fingers. The cubit varied in length at different periods, and hence we have in 2 Chronicles iii. 3, the addition "after the first measure;" and in Ezekiel xl. 5, "six cubits long by the cubit and an hand-breadth;" and again in xli. 8, "six great cubits." The ordinary length of the cubit may be stated at 1 foot $9\frac{1}{2}$ inches of our measure.



WINDING YARN.



CHAPTER XXIV.

WRITING AND WRITING MATERIALS.

INVENTION OF WRITING.—EARLY NOTICES OF IT.—MATERIALS.
—SKINS.—ROLLS.—PAPER.—PEN.—PALM-LEAF PAPER.—INK.
—INKHORN.—SEALS.—INSCRIBING ON METAL OR STONE.—
WRITING ON SMALL STONES.—TABLETS.—WRITING IN THE
DUST.—WRITING A PROFESSION IN THE EAST.

THE discovery of the art of writing was an event of the first importance to the progress of civilization and religion among mankind. As in the case of many other useful discoveries, its author is wholly unknown to us. It is conjectured, indeed on good grounds, that the discovery was made in the west of Asia among the nations intimately connected by race with the Hebrews: at all events the alphabet of the Hebrews, which is the original of the Greek, the Roman, and the

modern European alphabets, was invented, as both the names and the forms of the letters prove, in those parts.

There is no instance of the use of writing in the patriarchal age: we cannot, however, infer from this that its use was unknown, inasmuch as persons leading a nomad life would have few occasions for using it. We have numerous allusions to the practice in the Mosaic age, as, for instance, the following:—"The Lord said to Moses, write this for a memorial in a book" (Ex. xvii. 14): "The priest shall write these curses in a book, and he shall blot them out with the bitter water" (Num. v. 23): "Let him write her a bill of divorcement" (Deut. xxiv. 1).

The material which was first used as a substitute for paper was manufactured out of the skins of animals. This appears from the passage just quoted from the book of Numbers, which implies a material from which the writing could be expunged by washing; and again from Jeremiah xxxvi. 23, where a material that admitted of being cut with a knife is described:—"When Jehudi had read three or four leaves, he cut it with the penknife." This view is confirmed by what Herodotus tells us in his history (v. 58):—"Paper rolls also were called from of old 'parchments' by the Ionians, because formerly when paper was scarce they used instead the skins of sheep and goats, on which material many of the barbarians are even now wont to write." The manufacture of this material was at a later period carried to a great perfection at Pergamus in Asia Minor, from whence the name "parchment" is derived: hence we find it still in use in the Apostolic age:—"Bring with thee . . . the books, but especially the parchments" (2 Tim. iv. 13).

A book formed of such material as parchments consisted of very long pages, which were ordinarily rolled up instead of being placed flat. Hence the expressions "roll," "scroll," &c., applied to it in the following passages:—"Take thee a roll of a book, and write therein

all the words that I have spoken unto thee against Israel. . . . So the king sent Jehudi to fetch the roll (Jer. xxxvi. 2, 21): "And when I looked, behold, an hand was sent unto me; and lo, a roll of a book was therein; and he spread it before me, and it was written within and without: and there was written therein lamentations, and mourning, and woe" (Ez. ii. 9, 10): ". . . I looked, and behold, a flying roll . . . the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said He unto me, This is the curse that goeth over the face of the whole earth" (Zech. v. 1—3): "And the heaven departed as a scroll when it is rolled together" (Rev. vi. 14).

The manner of reading in them was by gradually unrolling, rolling up the part read, and opening more. Dr. Buchanan found in India an old copy of the law written on a roll of leather about fifteen feet long; but some of these rolls were as much as a hundred feet in length.* The Rev. J. Hartley, in his travels in Greece, gives the following account of two rolls he found there in a monastery:—"In the monastery I observed two very beautiful rolls of this description; they contained the Liturgy of St. Chrysostom, and that attributed by the Greeks to St. James. You began to read by unfolding, and you continued to read and to unfold, till at last you arrived at the stick to which the roll was attached; then you turned the parchment round, and continued to read on the other side of the roll, folding it gradually up, till you completed the Liturgy. Thus it was written *within* and *without*." The parchment and linen were very apt to decay if kept in moist places; Jeremiah therefore ordered Baruch to place the writing mentioned in ch. xxxii. 14, in an earthen vessel, that they might continue many days.†—

* Specimens of these leather and papyrus rolls are in the British Museum.

† We learn the same fact from the Egyptian papyri in the British Museum.

HARTLEY'S *Researches in Greece and the Levant*, pp. 215, 216.

A Hebrew MS. roll of the Pentateuch, now in the public library at Cambridge, was discovered by Dr. Buchanan in the record chest of the black Jews in Malabar. It is written on a roll of goats' skins, *died red*, and measures forty-eight feet in length by twenty-two inches in breadth. As it wants Leviticus and the greater part of Deuteronomy, it is calculated that its original length could not have been less than ninety English feet. In its present condition it consists of thirty-seven skins, comprehending one hundred and seventy columns, four inches in breadth, and containing each from forty to fifty lines. It is in some places worn out, and the holes have been sewn up with pieces of parchment.

The Egyptians formed a material for writing out of the papyrus—a kind of reed which grows in the Nile. The trunk of this plant is composed of several fibrous layers, one over the other, which are taken off with a needle; they are afterwards spread on a table, so much of which is moistened as is equal to the size of the intended leaves of papyrus. This first bed of leaves is covered with a layer of fine paste, or with the muddy water of the Nile warmed; then a second bed of paper leaves is laid upon this paste, and the whole is left to dry in the sun. Such was the Egyptian *papyrus*, from whence our *paper* takes its name—though its composition (from rags, reduced to a pulp) is so very different. The Egyptian mummies were frequently interred with a roll of papyrus under one arm.

Whether the Jews used this material to any great extent is uncertain. It is probable that something similar to it at all events was used for the ordinary correspondence, which we hear of at intervals from the time of David downwards:—"He (David) wrote in a letter, saying, Set ye Uriah in the forefront of the hottest battle" (2 Sam. xi. 15): "So she (Jezebel)

wrote letters in Ahab's name, and sealed them with his seal" (1 Kings xxi. 8): "And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel" (2 Kings v. 5). We have an undoubted notice of the papyrus material in the apostolic age:—"I would not write with paper and ink" (2 John, 12). The instrument used for writing on it was a pen made of a reed, noticed in the following passages:—"Lo, certainly in vain made he it: the pen of the scribes is in vain" (Jer. viii. 8): "My tongue is the pen of a ready writer" (Ps. xlv. 1): "I will not with ink and pen write to thee" (3 John, 13).

Substances very similar to the papyrus, such as the palm-leaf, are still extensively used in India and other Eastern countries:—"Books, as is generally known, are usually written on palm-leaf, with an iron pen or style. The leaf is prepared with care, and of good books the edges are gilded. Some have the margins illuminated, and gilded with considerable elegance. The book is defended by thin slabs of wood, more or less ornamented. Sometimes thin leaves of ivory are used, and occasionally gilded sheet iron. For common books, a thick black paper is used, which is written upon with a pencil of steatite. The writing may be removed with the hand, as from a slate; and such books last a long time. They are in one piece, of several yards long, and folded like a fan. They can of course be used on both sides; and every portion may be sealed up by itself, thus furnishing a good idea of the book mentioned in Revelation v. 1, which was 'written within and on the back-side, sealed with seven seals.'"—*Travels in South-Eastern Asia*, by the REV. H. MALCOLM.

The ink was a black substance, and was contained in a case attached to the girdle, as described in Ezekiel ix. 2—4:—"One man among them was clothed with linen, with a writer's inkhorn by his side: . . . and the Lord said unto him, Go through the midst of

the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."

A similar article is still worn by professional writers in the East:—"The regular scribes, literary men, and many others, wear a silver, brass, or copper case, with receptacles for ink and pens, stuck in the girdle. Some have, in the place of this, a case-knife."—LANE'S *Modern Egyptians*, i. 56.

"The inkhorn has a long shaft, which holds the reeds, and is stuck into the girdle, whilst the place for the ink forms a head at the one end.

"He wore a writer's inkhorn by his side, which intimates that the person is far superior to the generality—that he can at least read and write."—*Narrative of a Mission to the Jews*, p. 92.



"Before we left Ramla this morning, we had a visit from the governor of the town and his secretary. . . . The secretary had the usual mark of his office, his inkhorn by his side, as says Ezekiel. The same form of inkhorn is worn to this day as was used in the days of the prophet."—*Journal of a Tour in the Holy Land*, p. 11.

The letters when completed might be sealed, as in the case of Jezebel's missives, which "she wrote in Ahab's name, and sealed them with his seal" (1 Kings xxi. 8); it does not, however, follow from this that they were sealed for the sake of security, but rather as an authoritative signature. Such at all events is at

present the intention of sealing documents among the Bedouins, as instanced in the following case.

When Dr. Robinson was about to journey through the Desert, he made a contract for camels and attendants with an Arab named Besharah, a man of weight in his tribe.

“After a long talk and some clamour, the bargain was completed for three dromedaries and five camels,” &c., &c.

“The contract was immediately written down by an ordinary scribe upon his knee, and signed and sealed in a very primitive manner. Most of the Arabs of the towns have each his signet-ring, either worn on the finger or suspended from the neck, the impression of which serves as his signature; but the poor Bedawy of the desert commonly has little to do with such matters, and has therefore no seal. Instead of it, Besharah presented one of his fingers to the Dragoman, who besmeared the tip of it with ink, and then gravely impressed it upon the paper, which to him was then doubtless just as binding as if sealed with gold or jewels. He proved a very faithful and obliging conductor, and fulfilled his contract honourably.”—ROBINSON’S *Researches*, i. 36.

The material used for the seal was clay, as described in Job xxxviii. 14 :—“It is turned as clay to the seal.” This was the case certainly in Egypt, for the seals attached to their official letters were always formed of mud or clay, as may be seen by specimens in the British Museum.

Other substances were occasionally used for writing, such as stones or metal plates for permanent documents, and wooden tablets for temporary memoranda. The ten commandments were inscribed on stone :—“And the Lord said unto Moses, Come up to Me into the mount, and be there : and I will give thee tables of stone, and a law, and commandments which I have written ” (Ex. xxiv. 12). “And Moses . . . went down

from the mount, and the two tables of the testimony were in his hand : the tables were written on both their sides ; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables " (Ex. xxxii. 15, 16). "Set thee up great stones, and plaster them with plaster : and thou shalt write upon them all the words of this law" (Deut. xxvii. 2, 3). So also was the law in Joshua's time :—"He wrote there upon the stones a copy of the law of Moses" (Josh. viii. 32). And such in all probability was Job's meaning when he said :—"Oh that my words . . . were graven with an iron pen and lead in the rock for ever" (Job xix. 23, 24), the letters being first cut in the rock and then filled with molten lead, though the words have been otherwise understood of writing on a leaden document which was fastened to a rock.

"The great antiquity of carving documents on stone," Mr. Layard observes, "is shown by the Bible. The Divine commands were first given to mankind on stone tablets ; and amongst all primitive nations this appears to have been considered the most appropriate and durable method of perpetuating records. The letters were evidently cut with a sharp instrument of iron, or prepared copper. From the passage in Job xix. 23, 24, it has been conjectured that the incised letters were filled up with lead. M. Botta states, that in letters on the pavement-slabs of Khorsabad, traces of copper were still evident, the stone being coloured by it."—*Nineveh*, ii. 188.

Small stones were not unfrequently used for writing or drawing on. Ezekiel was ordered :—"Take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem" (iv. 1) ; and it is probably to this custom of writing on stones that reference is made in Revelation ii. 17 :—"To him that overcometh will I give . . . a white stone, and in the stone a new name

written, which no man knoweth, saving he that receiveth it."

In illustration of this custom we cite the following passages :—"There are on the island of Elephantina, singular memorials of the Roman troops which have been quartered there. Many broken red pieces of earthenware, shreds of the potsherd, are found, which appear to have served as tickets to the soldiers, assigning them their portion of corn. The name of the Emperor Antoninus was found on some of them. They are written in Greek, and in black, in a running hand, very similar to that which is used in a Greek letter at this day. They are in small pieces, about half the size of a man's hand, and each one appears complete, though it is difficult to decipher them. This seems to illustrate the command to Ezekiel. He probably drew his picture of Jerusalem upon some such piece of red earthenware as these of the Roman soldiers."—REV. S. S. WILSON'S *Maltu*.

"The most common mode of keeping records in Assyria and Babylonia was on prepared bricks, tiles, or cylinders of clay, baked after the inscription was impressed. The characters appear to have been formed by an instrument, or may sometimes have been stamped. The Chaldean priests informed Callisthenes that they kept their astronomical observations on bricks baked in the furnace. Ezekiel, who prophesied near the river Chebar in Assyria, was commanded to *take a tile* and portray upon it the city of Jerusalem. Of such records we have many specimens. The most remarkable are two hexagonal cylinders, both discovered in the ruins of Nineveh opposite Mosul. On each side there are about sixty lines of writing, in such minute characters, that the aid of a magnifying glass is required to ascertain their forms. In many public and private collections there are inscriptions on tiles and on barrel-shaped cylinders of baked clay. On a tile formerly in the possession of Dr. Ross, of Bagdad,

there are many lines of writing, accompanied by the impression of seals, probably of attesting witnesses. On a fragment brought by me from Nimroud, in the most minute letters, are parallel columns, apparently of words and numbers, perhaps an account. The inscriptions on the Babylonian bricks are generally inclosed in a small square, and are formed with considerable care and nicety. They appear to have been impressed with a stamp, upon which the entire inscription, and not isolated letters, was cut in relief. This art, so nearly approaching to the modern invention of printing, is proved to have been known at a very remote epoch to the Egyptians and Chinese. The characters on the Assyrian bricks were made separately. . . . It appears probable that they were cut with an instrument, and by the hand. The characters, however, on the cylinders are so elaborately minute, and at the same time so accurately made, that only an instrument of the most delicate construction could have produced them."—LAYARD'S *Nineveh*, ii. 187.

The substance indicated in the following passages was either a metal-plate or a wood tablet covered with wax :—"The Lord said unto me, Take thee a great roll (or rather *tablet*) and write in it with a man's pen concerning Maher-shalal-hash-baz" (Isa. viii. 1) : "Write the vision and make it plain upon tables : that he may run that readeth it" (Hab. ii. 2) : "Now go write it before them in a table ; and note it in a book, that it may be for the time to come for ever, and ever" (Is. xxx. 8) ; "Let not mercy and truth forsake thee ; bind them about thy neck ; write them upon the table of thine heart" (Prov. iii. 3). These materials required to be "written with a pen of iron, and with the point of a diamond," as described in Jer. xvii. 1, and in the passage already quoted from Job. The writing-table on which Zacharias wrote "His name is John" (Luke i. 63), was undoubtedly of wood, smeared over with wax, as usual among the Romans. Similarly

Shaw tells us that:—"In Barbary children are taught to write on smooth thin boards daubed over with whiting, which may be wiped or renewed at pleasure." HARMER'S *Observations*, iii. 122.

Our Lord is said on one occasion to have written in the dust:—"He stooped down, and with His finger wrote on the ground" (John viii. 6). Such a mode of writing is not only possible, but by no means unusual in the East. We are told that in India, children write their lessons with their fingers on the ground,



CHILDREN WRITING.

the pavement being for that purpose strewed with very fine sand. When the pavement is full, they put the writings out, and if necessary, strew new sand from a

little heap before them. Thus Jeremiah (xvii. 13) says, that 'they who depart from the Lord shall be written in the earth,'—as soon be blotted out and forgotten as the writing of a child upon the sand."—HARMER'S *Observations*, iii. 123.

Writing has in all ages ranked as a profession in Eastern countries. In the Old Testament scribes are mentioned on several occasions, holding posts similar to that of secretary with us. The following passages may be cited as instances:—"The principal scribe of the host, which mustered the people of the land" (2 Kings xxv. 19): "Jonathan, Da id's uncle, was a counsellor, a wise man, and a scribe" (1 Chron. xxvii. 32): "Ezra was a ready scribe in the law of Moses" (Ezra vii. 6): "Then were the *King's scribes* called" (Esth. iii. 12): "Then Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which He had spoken unto him, upon a roll of a book. . . . Then read Baruch in the book the words of Jeremiah in the house of the Lord, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the Lord's house, in the ears of all the people. . . . "But (the princes) laid up the roll in the chamber of Elishama the scribe" (Jer. xxxvi. 4, 10, 20).

In modern Persia we are told that:—"The profession of the *meerzas* (scribes) is an extensive one, the higher classes eschewing the drudgery of using the pen, and the peasants being too ignorant to do their own writing. The lower class of merchants usually keep their own accounts, write their own letters, and use their own seal; but not the principal ones. Copying manuscripts also opens a wide field of labour to the (scribes).

"The principal merchants carry on their business with a cipher, and every person has a different one. For in a country where there are no regular posts,

their letters must be trusted to couriers, whom a small sum would bribe to betray their secrets to commercial rivals : and it is of great consequence that they should have the first intelligence of political changes, about which they would fear to write openly."—See PERKINS'S *Residence in Persia*, p. 421.



TRAVELLER IN DESERT.

CHAPTER XXV.

TRAVELLING.

ROADS.—ROAD-MAKING.—MODERN ORIENTAL ROADS.—PREPARATIONS FOR A JOURNEY.—CARAVAN.—TRIBES MOVING.—SINGLE TRAVELLERS.—WALKING.—RIDING.—CAMEL FURNITURE.—RUNNING FOOTMEN.—RATE OF TRAVELLING.—MEMORIAL STONES BY THE ROADSIDE.—MEASURES OF DISTANCE.

IN describing the occupations of the Jews, we cannot leave out of consideration the important question of the means of communication by which trade and ordinary intercourse were carried on. Hardly anything is more distinctive of Asiatic as compared with European life, than their mode of travelling, and in this, as in many other respects, little progress has been made during the last 3000 years.

The earliest notice we have of a roadway is in

Num. xx. 17, where we read of the "king's highway" in the country of the Edomites, by which the Israelites wished to travel without turning to the right hand or to the left. A similar expression is again used in reference to the roads of the Amorites in the following chapter (xxi. 22). These roads may originally have been mere tracks, but in process of time a roadway was thrown up, stones were erected to mark its course, and caravanserais established at definite intervals. These roads were maintained by the kings of the countries at the expense probably of the travellers, who paid dues on entering each separate territory: they were hence called "king's highways."

The character of the regularly-formed road is indicated in the following passages from the prophets:—"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed" (Is. xl. 3—5): "Go through, go through the gates; prepare ye the way of the people: cast up, cast up the highway; gather out the stones; lift up a standard for the people" (Is. lxii. 10): "Set thee up waymarks, make thee high heaps; set thine heart towards the highway, even the way which thou wentest" (Jer. xxxi. 21). It thus appears that the process of road-making in these early days was but rude, and consisted only of a removal of the great impediments, together with the formation of a roadway by "heaping up" the ground above the level of the surrounding district. Such roads were directed by the Mosaic law to be made to each of the cities of refuge (Deut. xix. 3), and these were probably the first roads constructed in Palestine. At a later period the Romans introduced regular paved roads with milestones; these are traceable in certain spots at the present day.

The various kinds of roads now seen in the East correspond in character to those we have been describing. We are told, for instance, by one writer that—"The road is not like a king's highway with us, made before it is travelled, but is made by the feet of the animals that travel it; and as camels generally follow one another, it consists of many narrow paths in one broad way. We counted fifteen or twenty of these narrow paths mingling with each other, in a breadth of thirty or forty yards. Verdure and wild genista often occurred between the paths, so that the camels were frequently bending their long necks to feed as we journeyed. We noticed this because it seems to illustrate the description of Wisdom in Proverbs,—‘She standeth by the way *in the places of the paths.*’ Hence also the expression, ‘Hold up my goings *in thy paths;*’ and in Psalm xxiii.—‘He leadeth me in paths of righteousness.’”—*Narrative of a Mission of Inquiry to the Jews*, p. 96.

The following is from Sir Thomas Rae's chaplain:—"I, waiting upon my Lord Ambassador two years, and part of a third, and travelling with him in progress with that king (the Mogol), were in one of our progresses . . . nineteen days, making but short journeys *in a wilderness*, where, *by a great company sent before us, to make those passages and places fit to receive us, a way was cut out and made even*, broad enough for our convenient passage."—See CALMET.

"Travelling near Bagdad, we had ten or fifteen peasants with us to act as pioneers, in repairing bridges, and smoothing bad passages for the takht-teven (litter) in which Mrs. Rich rode."—RICH's *Koordistan*.

"The road (along the desert) was now marked by pillars, composed of heaps of brick, at distant intervals; the Arabs call these ‘ahmoud,’ that is ‘pillars.’ They are peculiarly useful to the traveller, for it is as easy for one to find his way amidst drifted snow that has covered the tracks and lines of a road, as to find it

in this sandy desert ; and no doubt to these allusion is made by the prophet, ‘Set thee up waymarks, make thee high heaps.’ When a hurricane has passed over the desert, the traces in the sand are easily obliterated, which may be alluded to by the prophet, ‘O my people, they which lead thee cause thee to err, and destroy (swallow up) the way of thy paths.’” — *Narrative of a Mission of Inquiry to the Jews*, p. 55.

The absence of inns in our sense of the term, that is, places where *food* as well as lodging can be procured, rendered it necessary for travellers to carry a large stock of provisions with them. Hence Abraham’s servant travelling to Mesopotamia, required no less than ten camels to carry all the things he took along with him (Gen. xxiv. 10). The same amount of preparation is still needed :—“The preparations for a journey for some thirty days through the desert occupied a good deal of time. A tent was to be purchased and fitted up ; water-skins were to be procured and kept full of water, which was to be changed every day, in order to extract the strong taste of the leather ; provisions were to be laid in for a whole month, . . . besides all the numerous smaller articles which are essential to the traveller’s progress and health, even if he renounce all expectation of convenience and comfort.

“We chose a large tent with a single pole. This was folded into two rolls, for which we had sacks ; so that it was easily packed and loaded, and suffered little damage on the way. We had large pieces of painted canvas to spread upon the ground under our beds, and found these more convenient than poles or bedsteads ; as the mattresses could be rolled up in them during the day, and thus be protected from dust or rain. At a later period, when we came to travel with horses and mules in Palestine, we left our mattresses behind, taking only blankets and other coverings, which might by day be thrown over our saddles. Indeed, if he choose, the traveller can very well do without either

bed or tent, provided he has cloaks and covering enough to protect him from the night chill. But to us it was important to keep a tolerably full record of our observations ; and for this a tent and lights were necessary.

“We had wooden boxes, like those of the Mecca pilgrims, for packing many of the articles ; but afterwards abandoned them for small sacks and larger saddle-bags of hair-cloth, like those of the Bedawin. These proved to be more advantageous, as diminishing the bulk of the loads, and thus removing a source of expense, and a cause of grumbling among the camel-drivers and muleteers.”—ROBINSON’S *Researches*, i. 34, 35.

Another result of the infrequency of inns and the difficulties of travelling by insecure and little frequented routes is that people seldom go singly, but form themselves into caravans or “companies.” The earliest notice we have of this mode of travelling is in Gen. xxxvii. 25 :—“Behold, a company of Ishmaelites came from Gilead with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt.” We again read in Isaiah xxi. 13 :—“In the forest in Arabia shall ye lodge, O ye travelling companies of Dedanim.” The progress of a caravan is regulated by the enforcement of almost martial discipline, and the annual travelling of those great bodies of people that go in pilgrimage to Mecca* through the desert, may serve in a striking manner to illustrate the travelling of the children of Israel through those very deserts.

We learn from the book of Numbers that the Israelites journeyed in companies,—each company having a prince over it, and an ensign or standard by which it was distinguished, and near which it encamped ; that the signal for the moving of the hosts was the blowing of a trumpet, and that they travelled by night

The city of Mecca, in Arabia, was the birthplace of the false prophet Manomet and his followers go there in great multitudes annually.

as well as by day. Now the account which a traveller has given us of the order observed in the journey of the caravan in which he was, from Mecca, exactly agrees with all these circumstances.



EASTERN CARAVAN.

“The first day we set out,” writes this gentleman, “it was without any order at all, all hurly-burly (the Israelites also went out at first in *haste*); but the next day, every one laboured to get forward; and in order to it, there was many times much quarrelling. But after every one had taken his place in the caravan, they orderly and peaceably kept the same place till they came to Grand Cairo. They travel four camels abreast, which are all tied one after the other, like as in teams. The whole body is called a caravan, which is divided in several companies, each of which has its

name, and consists. it may be, of several thousand camels; and they move, one company after another, like distinct troops. In the head of each company is some great gentleman, or officer, who is carried in a thing like a horse-litter. Were it not for this order, you may guess what confusion would prevail amongst such a vast multitude."

Here we find an officer over a company, as a prince was over a tribe, among the Israelites.

Each company of the pilgrims had, moreover, a pole, upon which lights were carried during the night. These lights "are somewhat like iron stoves, into which they put short dry wood, which some of the camels are loaded with. It is carried in great sacks, which have a hole near the bottom, where the servants take it out as they see the fires need a recruit. Every company has one of these poles belonging to it, some of which have ten, some twelve, of these lights on their tops, or more or less: and they are likewise of different figures, as well as numbers: one perhaps, oval-way, like a grate, another triangular, or like N or M, &c.; so that every one knows by them his respective company. They are carried in the front, and set up in the place where the caravan is to pitch, before that comes up, at some distance from one another. They are also carried by day, not lighted: but yet, by the figure and number of them the pilgrims are directed to what company they belong, and without such directions it would be impossible to preserve order."

Here we find the same arrangement as among the Israelites; and as *they* also travelled by night, their standards were probably of the same sort as those here described, which would serve them alike day or night.

The traveller before alluded to gives us further particulars regarding the Mecca caravan. "Every morning," he says, "they pitch their tents and rest several hours. When the camels are unloaded, the

owners drive them to water, and give them their provender. As soon as our tents were pitched, my business was to make a little fire and get a pot of coffee." . . . We "lay down to sleep. Between eleven and twelve we boiled something for dinner, and, having dined, lay down again till about four, when the trumpet was sounded, which gave notice to all to take down their tents, pack up their things, and load their camels, in order to proceed on their journey."

Thus we see that more than three thousand years have made no alteration in the signal used for decamping. The pilgrims to Mecca, and the Israelites of old, both moved at the sound of the trumpet.

The night is the chief time for performing these journeys, on account of the heat by day. But sometimes the mornings are cold before the sun is up, and likewise in the day there are often refreshing breezes.

God therefore most mercifully directed the march of His people according to the season or the temperature of the air; for sometimes He took up the cloud in the morning, and sometimes at night, as best might suit their comfort; for "He knew whereof they were made, and He remembered that they were but dust." —PITT'S *Account of the Religion and Manners of the Mahometans*; HARMER'S *Observations*, ii. 265, 268, 272, 273.

The migration of whole tribes in search of pasture or under the pressure of enemies, forms one of the most characteristic scenes of Eastern life. Jacob's journey from Mesopotamia to Canaan with his "oxen, and asses, flocks, and men-servants, and women-servants," as described in the 32nd and 33rd chapters of Genesis, was effected in a manner probably not unlike that which may still be witnessed among the Bedouins. Mr. Parsons, who travelled in the East a few years ago, thus described it:—

"First went the shepherds and goatherds, with the sheep and goats in regular flocks. Then followed the

camels and asses, with the tents and furniture. Next came the old men and the women, with the boys and girls on foot. The little children were carried by the women, and the elder children carried the lambs and



kids. Last of all came the masters of the families. Between each family there was a space of a hundred yards, or more; so that they did not mix or get confused with each other."

Dr. Buckingham mentions observing "An Arab party, consisting of about a dozen families, halting to

pitch their tents in a beautiful little basin, which they had chosen for the place of their encampment, surrounded on three sides by woody hills. The sheikh was the only one of the whole who rode; the rest of the men walked on foot, as did most of the women also. The boys drove the flocks of sheep and goats; and the little children, the young lambs, the kids, and the poultry were all carried in paniers or baskets across the camels' backs. The tents, with their cordage, and the mats, the cooking utensils, provisions, and furniture, were likewise laden upon these useful animals. As these halted at every five steps to pull a mouthful of leaves from the bushes, the progress of their march was very slow; but the patience of all seemed quite in harmony with the tardy movement of the camel, and it was evidently a matter of indifference to every one of the group, whether they halted at noon or at sunset, since an hour was time enough for them to prepare their shelter for the night."—BUCKINGHAM'S *Travels*, ii. 106.

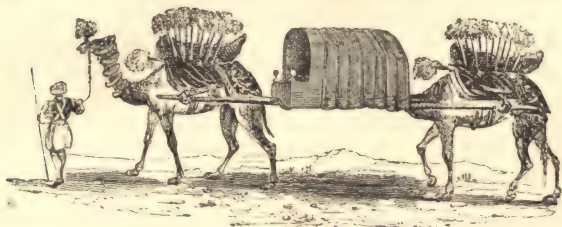
"It would be difficult to describe the appearance of a large tribe, like that we now met; when migrating to new pastures. . . . We soon found ourselves in the midst of wide-spreading flocks of sheep and camels. As far as the eye could reach, to the right, to the left, and in front, still the same moving crowd. Long lines of asses and bullocks laden with black tents, huge caldrons and variegated carpets; aged women and men, no longer able to walk, tied on the heap of domestic furniture; infants crammed into saddle-bags, their tiny heads thrust through the narrow opening, balanced on the animal's back by kids or lambs tied on the opposite side; young girls clothed only in the close-fitting Arab shirt; mothers with their children on their shoulders; boys driving flocks of lambs; horsemen armed with their long tufted spears, scouring the plain on their fleet mares; riders urging their dromedaries with their short hooked sticks, and leading their high-bred steeds by

the halter; colts galloping amongst the throng; high-born ladies seated in the centre of huge wings, which extend like those of a butterfly from each side of the camel's hump, and are no less gaudy and variegated. Such was the motley crowd through which we had to wend our way for several hours."—LAYARD'S *Ninveh*, i. 89, 90.

Single persons of inferior rank travelling through an inhabited country went on foot, carrying their supply of food in a "scrip" or wallet, and a bottle of water slung over the shoulder. When Abraham sent forth Hagar, he "took bread and a bottle of water, and gave it unto Hagar, putting it on her shoulder" (Gen. xxi. 14): and when our Lord sent forth His Apostles, He bade them in reliance on Divine providence to take no scrip for their journey (Matt. x. 10).

Persons of higher rank, whether males or females, were conveyed either on mules or camels, the former for short journeys, the latter for crossing the desert. The judges performed their circuits on asses (Judg. xii. 14), and hence they are addressed in Deborah's song in the following terms:—"Speak ye that ride on white asses" (Judg. v. 10). We might further instance the cases of Abraham (Gen. xxii. 3), Balaam (Num. xxii. 23), Achsah (Josh. xv. 18), and above all our blessed Lord, who made His triumphal entry into Jerusalem "riding on an ass and on a colt the foal of an ass" (Zech. ix. 9; Matt. xxi. 5). The notices of camels are not so numerous: Rachel, however, travelled on one, for we read that she "had taken the images and put them in the camel's furniture (or rather *litter*) and sat upon them" (Gen. xxxi. 34). We may conceive the article to be not very unlike the contrivances at present used by eastern ladies, consisting either of a covered chair borne on the side of one camel, or a regular litter carried between two camels. The latter of these modes is exhibited in the accompanying cut. A similar contrivance is still used in the East, where

it is known by the name of a *tachterwan*. The *tachterwan* "is the only species of vehicle in the East which



supplies the place of four-wheel carriages: . . . (it resembles) a sedan-chair, supported before and behind with horses instead of men."

Another sort of *tachterwan* "is a species of tent-bed placed crossway on the back of a mule; ' and a third sort resembles two child's cradles, fitted like panniers on the back of a camel. These *tachterwans* are inclosed with curtains, and are generally used by women or sick people.—IRBY and MANGLES, pp. 241, 242.

A person of rank, when riding, was always attended by a servant on foot. An instance of this occurs in 2 Kings iv. 24:—"Then she saddled an ass, and said to her servant, Drive and go forward; slack not thy riding for me except I bid thee." Hence the sudden changes in worldly position which sometimes occur are thus described in the words of the Preacher:—"I have seen

servants on horses, and princes walking as servants upon the earth" (Eccles. x. 7).

"To walk about on foot is an act of very great humility in Persian estimation. Walking is a part of the service exacted from servants, multitudes of whom are always attached to a prince and a man of consequence in the East. Many are kept exclusively for that purpose: when a great man goes abroad, he is mounted on a horse, while his servants surround him, one bearing his pipe, another his shoes, another his cloak, a fourth his saddle-cloth, and so on, the number increasing with the dignity of the master."—MORIER'S *Second Journey through Persia*, &c., p. 166.

"The incident of Elijah running before the chariot



RUNNING FOOTMEN.

of Ahab has been continually brought to my recollection, wherever I have been in India, by the following

custom. Men of distinction have servants running before, and, at the least, two always run beside the carriage. Even persons on horseback are never without one of these runners. It is astonishing how long these men, accustomed to the business from childhood, can endure. The rider never slacks his pace on their account, and they keep up during the whole drive.”—Rev. H. MALCOLM.

“Passing through the bazaar, one of the Pacha’s beys rode past us, fully armed, mounted on an Arab steed. An Egyptian clothed in white cotton ran before him at full speed, clearing the way with voice and arms. This vividly recalled to us Elijah girding up his loins, and running before Ahab’s chariot to the gate of Jezreel.”—*Narrative of a Mission of Inquiry to the Jews*, p. 49.

The common pace of travelling in these countries is very slow. In the country of Job a camel would travel at little more than two miles an hour; for these animals perpetually nibble everything they find proper for food as they pass along. But those who carried messages in haste moved very differently, and their haste appeared the greater by contrast. The runners, or posts, as we translate the word, sometimes ride dromedaries—a remarkably swift sort of camel, which outruns the swiftest horses. Even the runners on foot move with great speed in Barbary. With what energy then, might Job (ix. 25) say: “My days are swifter than a post!” instead of moving slowly, like a caravan, they have disappeared with the swiftness of a messenger mounted on a dromedary.—HARMER’S *Observations*, ii. 196, 197.

“The Persian messengers travel with a velocity which nothing human can equal. It is thus accomplished:—As many days as are required to go from one place to another, so many men and horses are regularly stationed along the road, allowing a man and a horse for each day: neither snow nor rain, nor

heat nor darkness, is permitted to obstruct their speed. The first messenger delivers his business to the second, the second to the third, &c."—HERODOTUS, viii. 98.

Keppel mentions meeting, towards evening, a chupper, or king's messenger, at Hamadan, who had left Kermanshah only the morning before,—a journey of one hundred and twenty miles, over a very mountainous country. The *same horse*, after resting till morning, was to carry him on to Teheran, which he hoped to reach on the second day, it being two hundred miles distant. Till within these few years, the only communication between the capital of Persia and her provinces, was either by one of these mounted couriers, or by foot-passengers. A chupper seldom changes his horse, generally going a steady amble at the rate of about four or five miles an hour. Some have been known to go seven hundred miles in ten days.

Stones are occasionally to be seen by the side of Eastern roads, erected by travellers as memorials of the safe accomplishment of their journey. We have an instance of this in the history of Jacob:—"And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. . . . And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God, and this stone which I have set for a pillar, shall be God's house, and of all that Thou shalt give me, I will surely give the tenth unto Thee" (Gen. xxviii. 18—22).

Mr. Morier thus illustrates the preceding passage: he was ascending the rock of Istakhar, in Persia:—

"We ascended on the north-west side, winding round the foot of the rock, and making our way through narrow and intricate paths. I remarked that

our old guide every here and there placed a stone on a conspicuous bit of rock, or two stones one upon the other, at the same time uttering some words, which I learnt were a prayer for our safe return. This explained to me what I had frequently seen before in the East, and particularly on a high road leading to a great town, whence the town is first seen, and where the Eastern traveller sets up his stone accompanied by a devout exclamation, as it were in token of his safe arrival. The action of our guide appears to illustrate the vow which Jacob made when he travelled to Padan-aram, in token of which he placed a stone and set it up for a pillar. A stone on the road placed in this position, or one stone upon another, implies that some traveller has there made a vow, or a thanksgiving. Nothing is so natural in a journey over a dreary country as for a solitary traveller to sit himself down fatigued, and to make the vow that Jacob did. 'If God will be with me, and keep me in this way that I go, so that I reach my father's house in peace, then will I give so much in charity;' or again, that on first seeing the place which he has toiled so long to reach, the traveller should sit down and make a thanksgiving, in both cases setting up a stone as a memorial."—MORIER'S *Second Journey through Persia, Armenia, and Asia Minor*, p. 84.

The measures of distance along roads used by the Hebrews were as follows:—the pace, noticed only in 2 Sam. vi. 13; an undefined distance, described in our version as "a little way" or "a little piece of ground" (Gen. xxxv. 16, xlviii. 7; 2 Kings v. 19), probably about three miles; a day's journey (Gen. xxx. 36; Jonah iii. 4), which we may put at from twenty to thirty miles; and a Sabbath-day's journey, which was limited by the Jews to two thousand cubits (Acts i. 12). In the New Testament we have notice on one occasion of the Roman mile, which was somewhat shorter than our own (Matt. v. 41).



TARTAR SOLDIERS.

CHAPTER XXVI.

WARFARE.

CONSTANT WARFARE IN JEWISH HISTORY.—ENEMIES OF THE JEWS.—EGYPTIAN ARMY.—WAR-CHARIOT.—ASSYRIAN ARMOUR.—SHIELD-BEARERS.—ARMS.—CHARIOTS WITH BOWMEN USED BY THE ELAMITES.—ORNAMENTS ON THE CHARIOTS AND HORSES.—ASSYRIAN HORSES.—SIEGES.—BATTERING-RAMS.—FORTS AROUND A BESIEGED TOWN.—MODES OF DEFENCE.—ENGINES OF WAR.—SPOILS.—PLACING THE FEET ON THE NECKS OF CAPTIVES.—THE RING OR HOOK IN THE NOSE.—NUMBERING HEADS.—IDOLS CARRIED AWAY.—DEDICATION OF SPOILS.—ALLUSIONS IN NEW TESTAMENT TO ROMAN SOLDIERS.—DESOLATION PRODUCED BY EASTERN WARFARE.

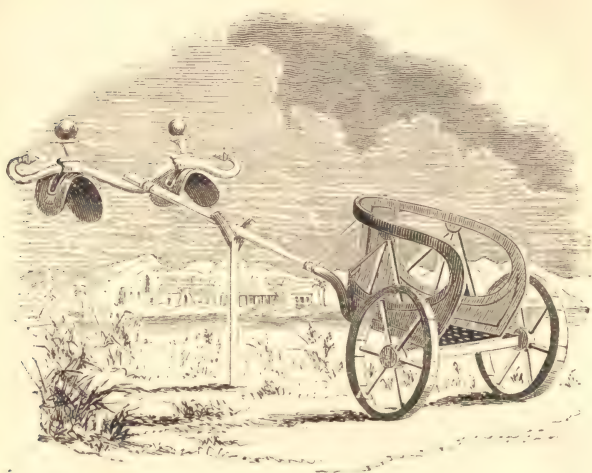
THROUGHOUT the whole of their national existence the Jews were with but brief intervals either actually

engaged in war or in danger of it. Hence every male adult "from twenty years old and upward" was obliged by law to serve as a soldier (Num. i. 3), and the whole people, or any portion of it, such as a tribe, formed an army ready at any moment to take the field against an enemy when summoned to do so by the call of the trumpet or by the erection of a standard on some conspicuous height.

The most powerful enemies with whom they came into contact were the Egyptians, the Assyrians, and the Romans. Their wars with the last-mentioned people are not recorded in Scripture, but there are frequent references both in the historical and prophetic books to the manner of carrying on war that prevailed among the former nations and throughout the East generally. These references have received a large amount of illustration from the monuments recently discovered amidst the ruins of Nineveh and elsewhere, and from these sources we extract the following information as likely to be of interest.

The Egyptian army consisted of infantry, cavalry, and war-chariots. The two latter are mentioned in Ex. xiv. 9, 23, as joining in the pursuit of the Israelites:—"The Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army." Whether we are to understand by the "army" the other branch of the service; viz., the infantry, is uncertain; as they are not mentioned in verse 23, it may refer to the chariot-warriors. Some doubt indeed has been expressed as to the use of cavalry, from the circumstance that there is no representation of them in any of the numerous battle-scenes on the Egyptian monuments: but on this subject we may rely on Wilkinson's authority, who tells us that:—"Though Egyptian horsemen are rarely found on any monuments, they are too frequently and positively noticed in sacred and profane history to allow us to question their employment; and an ancient battle-axe

represents a mounted soldier on its blade."—*Ancient Egyptians*, i. 338.



WAR-CHARIOT.

The war-chariot of Egypt and of the Canaanites was a very light structure, of which the sides were partly open, and the back quite open; it was very low, and the riders entered from behind, and stood upright in it, as there was no seat. In the Song of Solomon an allusion is made to the beauty and richness of the trappings of the horses, as well as to the fine animals themselves:—"I have compared thee, O my Love, to a company of horses in Pharaoh's chariots" (Cant. i. 9).

In the case of a general, "a *second* car with fresh horses was *always ready* in the rear," in order to provide against accident or deceit. Hence we read in 2 Chron. xxxv. 24, of Josiah, who had doubtless borrowed the custom from the Egyptians, that "his servants

took him out of that chariot, and put him in the second chariot that he had."

The costume of the Assyrian warriors differed according to their rank and the nature of the service they had to perform. Those who fought in chariots, and held the shield for the defence of the king, are generally seen in coats of scale armour, which descend either to the knees or to the ankles. A large number of the scales were discovered in the earliest palace of Nimroud. They were generally of iron, slightly embossed or raised in the centre, and some were inlaid with copper. They were probably fastened to a shirt of felt or coarse linen. Such is the armour always represented in the most ancient sculptures.

In removing the earth from the pavement of a chamber in the ruins of Nineveh, Mr. Layard found a large quantity of iron amongst the rubbish, and soon recognized in it the scales of the armour represented on the sculptures. Each scale was separate, and was of iron, from two to three inches in length, rounded at one end, and squared at the other, with a raised or embossed line in the centre. The iron was covered with rust, and in a very decomposed state. Two or three baskets were filled with these relics. As the earth was removed, other portions of armour were found; some of copper, others of iron, and others of iron inlaid with copper. At length a perfect helmet . . . was discovered. When the rubbish was cleared away it was perfect, but immediately fell to pieces.

The dress of the soldiers appears to vary according to the manner in which they are armed. Those with spear and shield wear pointed or crested helmets, and plain or embroidered tunics, confined at the waist by a broad girdle. A kind of cross-belt passes over the shoulders, and is ornamented in the centre of the breast by a circular disk, probably of metal. . . . Both the spearmen and slingers have greaves, which appear to have been laced in front. . . . Several iron helmets

were discovered in the ruins of Nineveh. The arms of the early Assyrians were the spear, the bow, the sword, and the dagger. . . . The arrows were probably made of reeds, and were kept in a quiver slung over the back. A javelin was frequently carried in the quiver amongst the arrows.

The archers, whether on foot or in chariots, were accompanied by shield-bearers, whose office it was to protect them from the shafts of the enemy. Sometimes one shield covered two archers. The shield-bearer was usually provided with a sword, which he held ready drawn for defence. The king was always attended in his wars by this officer, and even in peace one of his eunuchs usually carried a circular shield for his use. This shield-bearer was probably a person of rank, as in Egypt. . . .

The shields of the Assyrians were of various forms and materials. In the more ancient bas-reliefs a circular buckler, either of hide or metal, perhaps in some instances of gold and silver, is most frequently introduced. It was held by a handle fixed to the centre. Light oblong shields of wicker-work, carried in a similar manner, are also found in the early sculptures; but those of a circular form appear to have been generally used by the charioteers. . . .

The round shield is often highly ornamented. It resembles, both in shape and in the devices upon it, the bucklers now carried by the Kurds and Arabs, which are made of the hide of the hippopotamus.

The shield used in a siege concealed the whole person of the warrior, and completely defended him from the arrows of the enemy. It was made either of wicker-work or of hides.

Standards were carried by the charioteers. In the Egyptian pictures each regiment or company had its own peculiar banner or standard, each with its own device, of a bird, beast, emblem, or name, &c. The post of standard-bearer was of the greatest importance,

and none but persons of approved valour were appointed to it.

Both the Assyrians and Egyptians appear to have had organized and disciplined troops. We not only find long lines of warriors on foot, divided into companies, each distinguished by their dress or their arms; but also horsemen and chariots marshalled in array. In one chamber of the ruins of Nimroud the walls were covered with small figures of armed men, marching in file. In the same edifice were representations of archers defended by shields and drawn up in line before the walls of a besieged city. In front of them were rows of spearmen, the first rank kneeling and the second stooping, to enable the archers behind to discharge their arrows.

A great part of the strength of the Assyrian armies consisted in chariots and horsemen, to which we have frequent allusion in the inspired writings.

The Elamites, amongst the tributaries of the Assyrians, were celebrated for their chariots carrying archers, as noticed in Isaiah xxii. 6 :—"Elam bare the quiver with chariots of men and horsemen." Chariot-cities, or cities for the support of warriors fighting in chariots, are frequently mentioned in the Bible :—"And Solomon gathered chariots and horsemen; and he had a thousand and four hundred chariots, and twelve thousand horsemen, which he placed in the chariot-cities, and with the king at Jerusalem." "All the chariot-cities, and the cities of the horsemen" (2 Chron. i. 14, viii. 6). . . . The chariots appear to have been used by the king, and the highest officers of state, who are never seen in battle on horseback; or, except in sieges, on foot. They contained either two or three persons. The king was always accompanied by two attendants—the warrior protecting him with a shield (who was replaced, during peace, by the eunuch bearing the parasol), and the charioteer. The principal warriors were also frequently attended by their

shield-bearer, though sometimes the driver alone is with them.

The chariot was used during a siege, as well as in open battle. The king and his warriors are frequently represented as fighting with the enemy beneath the walls of a castle, or as having dismounted from their cars to discharge their arrows against the besieged. In the latter case, grooms on foot held the horses. When the king in his chariot formed part of a triumphal procession, armed men led the horses. The chariot was also preceded and followed by men on foot.

The later chariots were often completely covered with ornaments: those represented on the earlier monuments had a very elegant moulding, or border, round the sides. They were probably inlaid with gold, silver, and precious woods, and also painted. The harness and trappings of the horses were extremely rich and elegant. Plumes waved over their heads, or fanciful crests rose gracefully in an arch above the cars, and descended in front to the nostrils. To these ornaments were sometimes appended long ribbons or streamers, which floated in the wind. Large tassels of wool or silk, dyed many colours, fell on the forehead, and were attached to many parts of the harness. The bridle generally consisted of a head-stall, a strap divided into three parts connected with the bit, and straps over the forehead, under the cheeks, and behind the ears. All these details were elaborately ornamented.

Embroidered cloths, or trappings, were frequently thrown over the backs of the chariot-horses, and almost covered the body from the ears to the tail. These were manufactured by the Arabians, as noticed by Ezekiel xxvii. 20 :—"Dedan was thy merchant in precious clothes for chariots."

The horsemen formed a no less important part of the Assyrian army than the charioteers. They were armed with bows, or with long spears. The riding-horses are less richly and profusely adorned than

those in harness, the horsemen being probably of inferior rank to those who fought in chariots. The head-stall was surmounted by an arched crest, and round the neck was an embroidered collar, ending in a rich tassel or bell. We may infer from Zech. xiv. 20 that inscriptions of a warlike character were placed on these bells; for he represents it as a sign of holy peace that "in that day there shall be upon the bells of the horses, Holiness unto the Lord." This custom still prevails. "The charger which the English consul at Damietta rode on, a remarkably fine spirited animal, had a bell hung round his neck, which brings us to observe that in the early ages bells appear to have been a symbol of victory or dominion. Thus as horses were employed in war, and distinguished for strength, stateliness, and courage, these kind of tinkling cymbals became part of their martial furniture. The Jewish warrior adorned his animal with the same ornaments which the prophet foretells shall in future be consecrated to the service of God."—RAE WILSON'S *Travels*, i. 145.

The horses of the Assyrians, as far as we can judge from the sculptures, were well formed and apparently of noble blood. Horses, it will be remembered, were offered to the Jews by the general of the Assyrian king, as an acceptable present. No one can look at the horses of the early Assyrian sculptures without being convinced that they were drawn from the finest models. The head is small and well shaped, the nostrils large and high, the neck arched, the body long, and the legs slender and sinewy. "Their horses are swifter than the leopards, and more fierce than the evening wolves," exclaims the prophet, of the horses of the Chaldeans (Hab. i. 8). It is not unlikely that the plains watered by the Tigris and Euphrates, producing during the winter and spring the richest pasturage, were at the earliest period as celebrated as they are now for the rearing of horses; particularly when so large a supply

must have been required for the cavalry and chariots of the Assyrian armies. In the march of a Persian army, the chariot dedicated to the supreme deity (Jove), or to the sun, was drawn by snow-white horses, led by grooms wearing white garments and carrying golden wands. The horse especially consecrated to the sun was chosen from its size, and was followed by ten chariots, embossed with gold and silver, and by the cavalry of twelve nations, dressed in their various costumes, and carrying their peculiar arms.

We read that the pious King Josiah "took away the horses that the Kings of Judah *had given to the sun* at the entering in of the house of the Lord, by the chamber of Nathan-melech, the chamberlain, which was in the suburbs, and burned the chariots of the sun with fire" (2 Kings xxiii. 11).

The manner in which sieges were conducted next demands our attention.

The first step on attacking a hostile city was probably to advance the battering-ram. If the castle was built, as in the plains of Assyria and Babylonia, upon an artificial eminence, an inclined plane, reaching to the summit of the mound, was formed of earth, stones, or trees, and the besiegers were then able to bring their engines to the foot of the walls. This road was not unfrequently covered with bricks, forming a kind of paved way, up which the ponderous machines could be drawn without much difficulty.

This mode of reaching the walls of a city is frequently alluded to in the Bible:—"He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it" (2 Kings xix. 32): "Behold the mounts, they are come unto the city to take it: and the city is given into the hand of the Chaldeans, that fight against it" (Jer. xxxii. 24): "The houses . . . which are thrown down by the mounts, and by the sword" (Jer. xxxiii. 4). Similar approaches were used by the

Egyptians. They not only enabled the besiegers to push their battering-rams up to the castle, but at the same time to escalate the walls, the summit of which might otherwise have been beyond the reach of their ladders.

The battering-rams were of several kinds. Some were joined to movable towers which held warriors and armed men. The whole then formed one great temporary building, the top of which is represented in the sculptures as on a level with the walls, and even turrets of the besieged city. . . . When Nebuchadnezzar, King of Babylon, besieged Jerusalem, he 'built forts against it round about' (Jer. lii. 4). These forts or towers, if stationary, were solidly constructed of wood; if movable, they consisted of a light frame covered with wicker-work. The Jews were forbidden to cut down and employ, for this purpose, trees which afforded sustenance to man:—"When thou shalt besiege a city a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege: only the trees which thou knowest that they be not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the city that maketh war with thee, until it be subdued" (Deut. xx. 19, 20). Ezekiel alludes to all these modes of attack:—"Lay siege against (Jerusalem), and build a fort against it, and cast a mount against it; set the camp also against it, and set battering-rams against it round about" (iv. 2).

Archers on the walls hurled stones from slings, and discharged their arrows against the warriors in the artificial towers; whilst the rest of the besieged were no less active in endeavouring to frustrate the attempts of the assailants to make breaches in their walls. By dropping a double chain or rope from the battlements,

they caught the ram, and could either destroy its efficacy altogether, or break the force of its blows. Those below, however, by placing hooks over the engine, and throwing their whole weight upon them, struggled to retain it in its place. Attempts were made to set fire to the gates of the city by placing torches against them, or to break them open with axes.

The troops of the besieging army were ranged in ranks below. The king was frequently present during the attack. Descending from his chariot, which remained stationary at a short distance behind him, he discharged his arrows against the enemy. He was attended by his shield-bearer and eunuchs, one of whom generally held over him the emblem of royalty, the umbrella, whilst the others bore his arms. He is sometimes represented in his chariot, superintending the operations, or repulsing a sally. Warriors of high rank likewise came in chariots, accompanied by their shield-bearers and charioteers.

The besieged manned the battlements with archers and slingers, who discharged their missiles against the assailants. Large stones, boiling oil or pitch, and scalding water were also thrown upon those below. It was in this way that Abimelech was disabled, as recorded in Judges ix. 52, 53:—"Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire. And a certain woman cast a piece of a millstone upon Abimelech's head, and all to break his skull." Machines were invented, resembling the Roman catapults, for discharging missiles from the walls with great violence:—"(*Uzziah*) made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal" (2 Chron. xxvi. 15).

The women, children, and cattle were led away by the conquerors: and that it was frequently the custom of the Assyrians to remove the whole population of the

conquered country to some distant part of their dominions, and to replace it by colonists of their own, we learn from the treatment of the people of Samaria:—"The King of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof" (2 Kings xvii. 24). Eunuchs and scribes were appointed to take an inventory of the spoil. They appear to have stood near the gates, and wrote down with a pen, probably upon rolls of leather, the number of prisoners, sheep, and oxen, and the amount of the booty which issued from the city. The women were sometimes taken away in bullock-carts, and are usually seen in the bas-reliefs bearing a part of their property with them; either a vase or a sack, perhaps filled with household stuff. They were sometimes accompanied by their children, and are generally represented as tearing their hair, throwing dust upon their heads, and bewailing their lot.

After the city had been taken, a throne for the king appears to have been placed in some conspicuous spot within the walls. He is represented in the sculptures as sitting upon it, attended by his eunuchs and principal officers, and receiving the prisoners brought bound into his presence. The chiefs prostrate themselves before him, whilst he places his foot upon their necks, as Joshua commanded the captains of Israel to put their feet upon the necks of the captive kings:—"Joshua said unto the captains of the men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and put their feet upon the necks of them" (Josh. x. 24).

When inferior prisoners were captured, their hands were tied behind, or their arms and feet bound by iron manacles, while they were urged onwards by blows from the spears or swords of their conquerors. In one

place the captives are represented led before the king by a rope fastened to *rings passed through the lip and nose*. This custom is referred to in 2 Kings xix. 28:—"I will put my hook (or rather *ring*) in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest."

The heads of the slain were generally collected, and brought either to the king or to an officer, who took account of their number. "There came a messenger, and told (Jehu), saying, They have brought the heads of the king's sons. And he said, Lay ye them in two heaps at the entering in of the gate until the morning" (2 Kings x. 8).

Mr. Morier, in an account he gives of a treaty of peace between two armies, one of Russians and the other of Persians, says:—"One of the articles was, that their (the Russians') heads were not to be cut off: an act which in Persian and Turkish warfare is a common custom." "During this fight ten tomauns were given for every head of the enemy that was brought to the prince (of Persia); and it has been known to occur, after the combat was over, that prisoners have been put to death in cold blood, in order that the heads, which are immediately despatched to the king, and deposited in heaps at the palace-gate, might make a more considerable show. Such barbarities make us shudder in England, but they only tend to show how little the manners of Asia have changed since the remotest times."—MORIER'S *Second Journey through Persia, &c.*, p. 186.

As soon as the soldiers entered the captured city they began to plunder, and then hurried away with the spoil.

The Assyrian warriors are seen in the sculptures bearing away in triumph the idols of the conquered nations, or breaking them into pieces, weighing them in scales, and dividing the fragments. Thus Hosea prophesied that the calf, the idol of Samaria, should be

carried away by the Assyrians:—"It shall be also carried into Assyria for a present to king Jareb" (x. 6): thus also Isaiah:—"Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground" (xxi. 9): and again, Jeremiah:—"I will kindle a fire in the houses of the gods of Egypt; and he shall burn them and carry them away captives" (xliii. 12): "Babylon is taken . . . her images are broken in pieces" (l. 4). When a city had been sacked it was usually given up to the flames, and utterly destroyed. The surrounding country was also laid waste. If it had been a city of importance—it was seldom rebuilt on the same spot, which was avoided as unfortunate.

Ezekiel, prophesying the destruction of Tyre by Nebuchadnezzar, has faithfully recorded the events of a siege, and the treatment of the conquered people. See chaps. xxvi.—xxviii.

The spoils, or a certain portion of them, were suspended in the temples of the conquerors. Thus we read in 2 Sam. viii. 10, 11 of the "vessels of silver, and vessels of gold, and vessels of brass, which also king David did dedicate unto the Lord, with the silver and the gold that he had dedicated of all nations which he subdued." So among the ancients, when the Tegeans on one occasion conquered the Lacedæmonians, who had attacked them with such an assurance of victory that they had brought with them fetters to bind the prisoners with, they placed these very fetters upon the Lacedæmonian captives, and sent them to work in their fields. These very chains, Herodotus records, were preserved in his remembrance hung round the temple of the goddess Minerva. This custom of suspending in sacred buildings the spoils taken from an enemy was begun in the most barbarous ages, and is in use at the present day. It is common among the moderns to suspend in churches the colours taken from the enemy.

The Roman soldiers are frequently noticed in the New Testament. They were conspicuous for their discipline and their patient endurance. The first of these points comes prominently forward in the answer given to our Lord by the centurion—"I am a man under authority, having soldiers under me, and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it" (Matt. viii. 9): the second in that exhortation of St. Paul to Timothy:—"Thou therefore endure hardness as a good soldier of Jesus Christ" (2 Tim. ii. 3). The following extracts will illustrate these characteristic features:—

"The strictest subordination and obedience were exacted of every Roman soldier. The Roman infantry were divided into three principal classes, each of which was composed of thirty companies, and each company contained two hundred men. Over every company were placed two centurions (one to each hundred), who were, however, very far from being *equal* in rank and honour, though possessing the same office. Two of the classes were esteemed more honourable than the other, and had their centurions elected *first*; and these took precedence of the centurions of the remaining class, who were elected *last*. The humble centurion of the Gospel appears to have been of the inferior order. He was a man 'under authority' of other centurions, and had none *under* him but the hundred men, who appear to have been in a state of the strictest military subordination, as well as of loving subjection to him.

"Even in the present day we may find the same subordination exemplified in the East. A captive chief, who was marching to the British head-quarters, on being asked concerning the motives that induced him to quit his native land, and enter into the service of the Rajah of Nepal (as he had done), replied in the following very impressive manner:—"My Master sent me. He says to his people, to one, Go you to Ghurwal

To another, Go you to Cashmire, or to any distant part. My lord, thy slave obeys ! it is done. None ever inquire into the reason of an order of the rajah.”—Dr. A. CLARKE ; FRAZER’S *Notes*.

What hardship a Roman soldier endured, the following passage in Josephus will evince. It forms a striking commentary upon the text above quoted. “When they march,” writes the historian, “out of their encampment, they advance in silence, and in great decorum, each man keeping his proper rank just as in battle. Their infantry are armed with breast-plates and helmets, and they carry a sword on each side. The sword they wear on their left side is by far the longest, for that on the right is not above a span’s length. That select body of infantry, which forms part of the general’s life-guards, is armed with lances and bucklers ; but the rest of the phalanx have a spear and a long shield, besides which they bear a saw and a basket, a spade and a hatchet ; they also carry with them a cord, a sickle, a chain, and provisions for three days, so that a Roman foot-soldier is but very little different from a beast of burden.”

The desolation consequent upon war in Eastern countries is very frightful, from the wanton destruction of all that is found growing in the fields. In illustration of the Scriptural statements on this point we quote the words of a modern writer.

Describing the state of the country during the Affghanistan war, Mr. Allen writes :—“It is distressing to reflect that the poor cultivators who have but little interest in the quarrel are the great sufferers. Their standing crops destroyed, and villages burnt, they have a fearful prospect for the coming year. The state of this country appeared to me strikingly and literally illustrative of a passage in the Book of Judges, which I met with in course of Scripture reading, and which present circumstances rendered peculiarly impressive. ‘And the band of Midian prevailed against Israel ; and

because of the Midianites the children of Israel made them the *dens* which are in the mountains, and caves, and strongholds.' Often have I watched at night the flitting lights in these 'dens and strongholds' in the rocky mountains around Kwettah. 'And so it was, when *Israel had sown*, that the Midianites came up, and the Amalekites, and the children of the East, even they came up against them. And they encamped against them, and *destroyed the increase of the earth . . .* for they came up *with their cattle and their tents*, and they came as grasshoppers for multitude, *for both they and their camels* were without number, and they entered into the land to destroy it" (Judg. vi. 2-5).

"It is difficult, nay impossible, to those who have not witnessed it, to conceive the sudden and total desolation caused by the passing of an Eastern armament, in which the cattle and followers are generally in the proportion of four or five to one of the fighting men. It may truly be said, 'The land is as the garden of Eden before them, and behind them a desolate wilderness' (Joel ii. 3)."

Mr. Allen has thus described the day's march:—"A fine road, richly cultivated on both sides, with no impediments the whole way. Though the irrigation had been much neglected, the barley was still very fine, and much of it in ear. As we did not expect to find much forage for the two or three following days, all hands were employed on the line of march in cutting the green wheat and barley, and loading bullocks and asses. A kind of farm-house on the left, and a village on the right of the road, were fired by our people, and sent up volumes of smoke and flame."

Again he writes, "We came to (a spot of vegetation in a sandy desert), the village was deserted and ruined. A multitude threw themselves upon the growing crops, and speedily converted them into forage. A melancholy sight; but such as the cruel necessity of war rendered inevitable, for how otherwise could about four thousand

head of various kinds of cattle have subsisted ?"—REV. J. A. ALLEN'S *Scinde and Affghanistan*, pp. 148, 150, 151, 165.

The manner in which the modern Tartars pillage and destroy may illustrate the description of the devastations of the Chaldeans in Hab. i. 8.

"It was decided," writes one who was present in the Tartar army on a particular occasion, "that one-third of the army should pass the river at midnight, *divide into several columns, subdivide successively*, and thus *overspread* New Servia, burn the villages, corn, and fodder, and carry off the inhabitants and cattle. The rest of the army marched until it came to the beaten track in the snow made by the detachment. This we followed until we arrived at the place where it divided into seven branches, to the left of which we constantly kept, observing never to mingle or confuse ourselves with any of the subdivisions, which were successively found, and some of which were only small paths, traced by one or two horsemen.

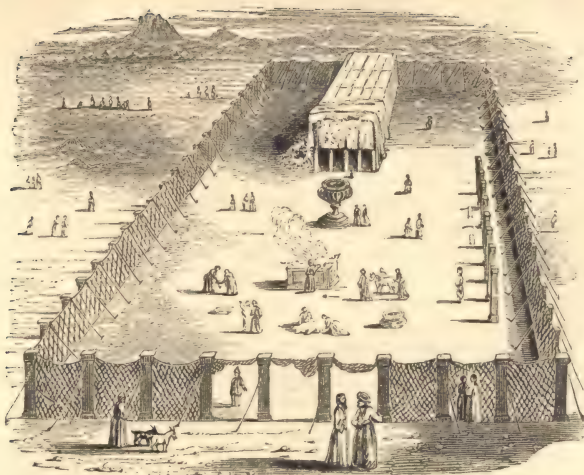
"Flocks were found, frozen to death, on the plain: and twenty columns of smoke, already rising in the horizon, completed the horrors of the scene, and announced the fires which laid waste New Servia. The care, patience, the extreme activity, with which the Tartars preserve their booty, are scarcely credible. All researches after the inhabitants of Adjemka were useless, until the second day, when, at the moment of departure, the ricks of corn and forage which concealed the poor people were set on fire. Then it was that they came and cast themselves into the arms of their enemies, to escape the flames which devoured their harvests and their homes. The order to burn Adjemka was executed so suddenly, and the blaze caught the thatched houses with so much violence and rapidity, that we ourselves, at leaving it, were obliged to pass through the flames. The atmosphere was loaded with ashes and the vapour of melted snow, which, having

darkened the sun for a time, united and formed a grey snow, that crackled between our teeth. A hundred and fifty villages, burnt in like manner, sent forth their ashes twenty leagues into Poland."

Since, then, the Chaldeans resembled in their destructive marches these Tartars, well might the prophet described them as a "bitter and hasty (or swift) nation, which shall march through the breadth of the land;" as "terrible and dreadful;" "supping up (consuming) as the east wind, and gathering the captivity (captives) as the sand." Well might he "tremble" at their coming, and express the devastation which should follow by "the flocks being cut off from the fold, and there being no herd in the stalls."—See HABAKKUK i. 6—9; iii. 16—18. BARON DE TODD'S *Memoirs*; see HARMER'S *Observations*, iii. 414---418.

BOOK V.

RELIGIOUS INSTITUTIONS.



THE TABERNACLE.

CHAPTER XXVII.

HOLY PLACES.

ALTARS IN THE PATRIARCHAL AGE.—THE TABERNACLE.—MEANING OF ITS NAMES.—MATERIALS USED IN ITS CONSTRUCTION.—SHAPE AND DIVISIONS.—COURT OF THE TABERNACLE.—FURNITURE OF THE TABERNACLE.—SYMBOLICAL SIGNIFICANCE OF THE TABERNACLE; ITS DIVISIONS AND ITS FURNITURE.—HISTORY OF THE TABERNACLE.—THE TEMPLE.—ITS MATERIALS AND SITE.—DIVISIONS AND FURNITURE OF THE TEMPLE.—SYMBOLICAL SIGNIFICANCE OF THE TEMPLE.—HISTORY OF SOLOMON'S TEMPLE.—ZERUBBABEL'S TEMPLE.—HEROD'S TEMPLE.—ITS HISTORY.—SYNAGOGUES.

DURING the patriarchal age no place was specially set apart for the service of the Almighty. The chosen people were then but a single family of wandering shepherds without any settled abode, or any central spot to which they could look as a sanctuary. In those

days God was present wherever the piety of His servants erected an altar in His honour and called upon His name. Thus Noah after the flood "builded an altar unto the Lord" probably on the spot where he first stepped forth from the ark, and "the Lord smelled a sweet savour," or in other words accepted the sacrifices which were there offered (Gen. viii. 20, 21). Abram "builded an altar unto the Lord, who appeared unto him" in the plain of Moreh (Gen. xii. 7): when he removed to the plain of Mamre he "built there an altar unto the Lord" (Gen. xiii. 18): again he "built an altar" on the mountain which the Lord appointed in the land of Moriah (Gen. xxii. 9): and the same pious act was repeated at Beersheba (Gen. xxvi. 25). Jacob erected an altar on the "parcel of a field" which he had bought of the children of Hamor (Gen. xxxiii. 19, 20): he also built an altar at Bethel "because there God appeared unto him when he fled from the face of his brother" (Gen. xxxv. 7). No notice occurs of any building or enclosure set apart for the service of God during this period of the history of Israel. The altars were erected under the open canopy of heaven, the circumstances in which the Patriarchs were placed precluding the possibility of any permanent structure.

But when the children of Israel had increased in the land of Egypt and came out thence a powerful and wealthy people, it was highly proper that there should be some visible token of the Lord's presence among them and some central spot where the tribes, which already constituted separate divisions of the people, should unite for the celebration of Divine worship. A *permanent* structure could not indeed be then erected, inasmuch as the people were still wanderers and were destined to spend forty years in the wilderness. The Lord therefore by the mouth of His servant Moses directed the preparation of a movable structure, similar in character to the tents in which

the people lived, but superior in size, and in the value of the materials out of which it was constructed. The names applied to it described aptly its nature and its object: it was generally called the "Tabernacle" or *tent*, in reference to its structure: but sometimes "the tent [or tabernacle] of the congregation" (Ex. xl. 7, 12, 30), in reference to its use as a place of meeting between God and the people or between the tribes themselves: sometimes more fully "the tabernacle [or rather the 'dwelling-place'] of the tent of the congregation" (Ex. xxxix. 32, xl. 6, 29), thus specifying its double purpose as the dwelling-place of Jehovah, and the meeting-place of His people. Its designation originated with Moses himself, as recorded in Exodus xxxiii. 7, 9:—"And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the tabernacle of the congregation. And it came to pass, that every one that sought the Lord went out unto the tabernacle of the congregation which was without the camp. . . . And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses."

The materials of which the tabernacle was constructed consisted of various woven textures and coverings of skin, supported by uprights of wood, resting in sockets and kept in their places by bars or rods. The textures were of three kinds, (1) variegated work of fine twined linen, and blue, and purple, and scarlet; (2) the same with figures worked in it by the skill of the "cunning workman;" and (3) a commoner material made of goats' hair. The skins were of two sorts, either rams' skins dyed red, or the skins of an animal called in the Hebrew *takhash*, explained in our version to be a "badger," but more probably a "seal." These various substances are enumerated in the following passages: "And Moses spake unto all the congregation of the children of Israel, saying, This is the

thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord : whosoever is of a willing heart, let him bring it, . . . blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins. . . . And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair." (Exod. xxxv. 4, ff.).



HANGINGS OF NEEDLEWORK.

"And every wise-hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet,

with cherubims of cunning work made he them. . . . And he made curtains of goats' hair for the tent over the tabernacle. . . . And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that. . . . And he made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needlework" (Exod. xxxvi. 8, ff.). The wood of which the uprights were made, was of the shittim or acacia tree, cut into boards 10 cubits long, and $1\frac{1}{2}$ cubits broad. The sockets in which they rested were of silver, and the bars which kept them in their places above were of shittim wood overlaid with gold. The curtains were suspended by means of gold hooks fixed in the uprights.

The tabernacle was of an oblong shape, 30 cubits long, 10 broad, and 10 high, and was unequally divided into two compartments—the "Holy place," 20 cubits long, and the "Most Holy place," which was the most remote from the entrance, 10 cubits long. The Holy place was entered through "an hanging . . . wrought with needlework," and the Most Holy place through the more valuable texture, "a vail of cunning work with cherubims" (Exod. xxvi. 31, 36). Each part had the same covering overhead, a tabernacle of variegated curtains "with cherubims of cunning work" (Exod. xxvi. 1), over which was spread a covering of curtains of goats' hair, eleven in number but sewed together into two large pieces, one containing five and the other six curtains—the additional curtain in the latter case being in excess of the number required for the bare length of the tabernacle, and being intended to be partly doubled up "in the forefront of the tabernacle," so as to form a kind of eaves, and partly to "hang over the backside of the tabernacle" (Exod. xxvi. 7-12).

The coverings of dyed rams' skins and of badgers' skins formed outer layers for the sake of protection against the weather.

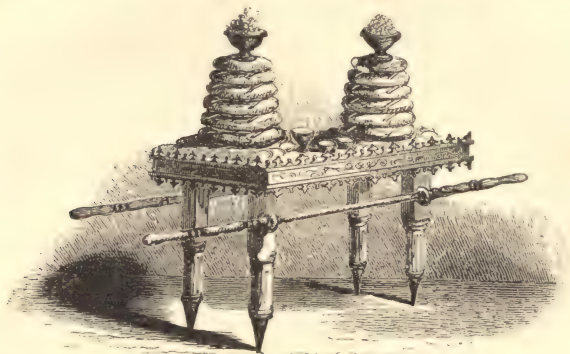
The tabernacle stood in the midst of an enclosure

termed the "Court of the Tabernacle," 100 cubits long and 50 broad, which was constructed of linen curtains 5 cubits high, suspended from wood pillars resting in sockets of brass, and decorated above with silver capitals: the rods which connected the pillars above and the hooks by which the curtains were connected with the pillars, were of silver. The entrance to the court faced the east, and was closed by a curtain, 20 cubits wide (Exod. xxvii. 9—18).

Each portion of the tabernacle had its special uses, and furniture adapted to these uses. The Most Holy place contained:—(1) The ark or the ark of the covenant, an oblong chest of acacia wood, $2\frac{1}{2}$ cubits long, $1\frac{1}{2}$ broad, and $1\frac{1}{2}$ high, overlaid with gold both inside and outside. It contained only the two tables of the law, and beside it were ranged a pot of manna, Aaron's rod that budded, and a copy of the book of the law. (2) The mercy-seat, a massive slab of pure gold of the same size as the top of the ark, on which it rested: and (3) The cherubim, two golden figures resting on the mercy-seat, their faces turned inwards to each other, and downwards to the mercy-seat, which they overshadowed with their outspread wings. This was the most sacred of all the sacred spots; for of it God said:—"There I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony" (Exod. xxv. 10—22).

The Holy place contained:—(1) The altar of incense, made of acacia wood, overlaid with gold, a cubit long, the same in breadth, and 2 cubits high, with a golden rim round its top and with projecting horns at the corners. It stood before the entrance into the Most Holy place (Exod. xxx. 1—6). (2) The table for the shewbread, of acacia wood overlaid with gold, $1\frac{1}{2}$ cubits high, its surface being 2 cubits long and 1 broad, and resting on a ledge which connected the legs together: a rim of gold surrounded the surface, and

probably the same overlapped the ledge (Exod. xxv. 23—26). On it were placed the twelve loaves of the



SHEWBREAD TABLE.

shewbread, made without leaven and in the form of round cakes, the number of them representing the twelve tribes. They were arranged in two rows or piles of six, to each of which was added pure frankincense, "that it may be on the bread for a memorial, even an offering made by fire unto the Lord" (Lev. xxiv. 7). (3) The candlestick, manufactured of beaten gold and consisting of a pedestal, a pillar surmounted by a lamp, and six branches, three on each side of the central pillar, and each containing a lamp, making a total of seven lights: the pillar and branches were decorated with "bowls" or calyxes of almond flowers, four on the former and three on each of the latter, together with round balls or "knops," and blossoms of some flower unknown, attached to the calyxes (Exod. xxv. 31—36).

The court of the tabernacle contained:—(1) The altar of burnt offerings, 3 cubits high, 5 broad, and the same in length, made of acacia boards overlaid

with brass, the interior being filled either with earth or stones. Four horns projected from the corners, on which the blood of the sin-offering was sprinkled. A projecting border or "compass" encircled the altar, probably at its mid-height, and served as a standing-place for the officiating priest, and from this border a "grate of network of brass" descended perpendicularly to the ground (Exod. xxvii. 1—5). (2) The laver, of brass, for the priests to wash their hands and feet before they entered the tabernacle: a basis or "foot" of brass surrounded it (Exod. xxx. 18).

The tabernacle, with its divisions and its furniture, served as a representation of high spiritual truths, and as such had a typical and symbolical significance. In the first place it betokened the presence of God with His people:—"Let them make me a sanctuary, that I may dwell among them" (Exod. xxv. 8). "There I will meet with the children of Israel . . . and I will dwell among the children of Israel, and will be their God" (Exod. xxix. 43, 45). This presence was manifested to the Israelites by a visible token: after the completion of the tabernacle we read that:—"A cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. . . . And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys: but if the cloud were not taken up, then they journeyed not until the day that it was taken up. For the cloud of the Lord was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys" (Exod. xl. 34, 36—38; compare Numb. ix. 15—23). And as this was the outward sign, so was there within the tabernacle a still more striking testimony of the divine presence, even the voice of the Lord:—"And the Lord called unto Moses, and spake unto him out of the tabernacle of the congregation" (Lev. i. 1): "And when Moses was gone into the tabernacle of the congregation to speak

with him, then he heard the voice of one speaking unto him from off the mercy-seat that was upon the ark of the testimony, from between the two cherubims" (Numb. vii. 89).

That the devout Israelite realized the presence of God in the tabernacle, we learn from the words of the Psalmist. He dwells on the holiness demanded of all worshippers:—"Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart" (Ps. xv. 1, 2). He describes the security to be found there:—"For in the time of trouble He shall hide me in His pavilion: in the secret of His tabernacle shall He hide me; . . . and now shall mine head be lifted up above mine enemies round about me; therefore will I offer in His tabernacle sacrifices of joy" (xxvii. 5, 6). And he frequently expresses his admiration of its loveliness: "How amiable are Thy tabernacles, O Lord of Hosts" (lxxxiv. 1): 'Strength and beauty are in His sanctuary. . . . O worship the Lord in the beauty of holiness' (xcvi. 6, 9). To our eyes, however, these things are but a type: God's habitation among His people in the tabernacle, foreshadows the more perfect spiritual communion that should exist between God and His people under the Christian covenant, and the complete communion in the kingdom of heaven. Our blessed Lord seems to allude to the tabernacle and the glory of Jehovah resting on it, when He prays to His father on behalf of His disciples:—"That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us. . . . and the glory which Thou gavest Me, I have given them; that they may be one, even as We are one. Father, I will that they also, whom Thou hast given Me, be with Me where I am: that they may behold My glory which Thou hast given Me" (John xvii. 21-24). St. John also borrows his imagery from this subject in his description of the new Jerusalem:—

"I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people" (Rev. xxi. 3).

The threefold division of the sacred enclosure into the court, the Holy place, and the Most Holy place, was designed to teach the Israelite his own sinfulness, and the separation made thereby between him and his God. The court was for the people: the Holy place for the priests: the Most Holy place for Jehovah Himself. The people were prohibited from entering the tabernacle, and stood without in the court: the priests entered the tabernacle, not by virtue of their own holiness, but as the representatives of the people engaged in the office of presenting their gifts and sacrifices: yet even they were prohibited from entering into the Most Holy place, the presence-chamber of the great King: the high priest alone was authorized to enter within the vail, and that only once a year, and bearing the tokens of unworthiness in his hands. Thus, though God dwelt in the midst of His people, He was yet separated from them, "the Holy Ghost thus signifying that the way into the holiest of all was not yet made manifest" (Heb. ix. 8).

The furniture and utensils of the tabernacle all had their typical significance. The altar of burnt-offerings, placed in the court, taught the Israelites that they should never approach the Holy One without a propitiatory offering. The laver betokened the necessity of an innocence which was not in the natural man, before he dare enter the Holy place: to it David refers when he says:—"I will wash mine hands in innocency: so will I compass thine altar, O Lord" (Ps. xxvi. 6).

In the Holy place the altar of incense taught the Israelite the necessity of prayer: for the incense wafted up to heaven was a most appropriate symbol of prayer:—"Let my prayer be set forth as the incense" (Ps. cxli. 2): "The four beasts and four-and-twenty elders fell down before the lamb, having every one of them harps

and golden vials full of incense, which are the prayers of saints" (Rev. v. 8): "And another angel came and stood at the altar, having a golden censer: and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne" (Rev. viii. 3). The candlestick with its seven branches betokened the Holy Spirit with His sevenfold gifts, as well as the church in which these gifts reside and shine forth. Zechariah saw in vision:—"And behold a candlestick all of gold with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top of it, and two olive-trees by it." He was thus taught the establishment of the divine kingdom in Israel by the agency of Zerubbabel and Joshua—the representatives of the civil and priestly authorities. Our Saviour tells His disciples that they were to be as "the light of the world" (Matt. v. 14), and that they must keep their "lights burning" (Luke xii. 35): and St. John saw in vision "seven golden candlesticks" which he is told are "the seven churches" (Rev. i. 12, 20). The table for the shewbread indicated that the people of God should continually offer to Him the fruits of their labour, and that the object of labour should be spiritual, rather than bodily sustenance—bread fit to present before God. It taught the Israelites the lesson which our Saviour has more distinctly taught us and has illustrated by His own example:—"My meat is to do the will of Him that sent Me" (John iv. 34): "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life" (John vi. 27). Thus the furniture of the Holy place—the altar of incense, the candlestick, and the table of the shewbread—were standing memorials to the priests of the occupations to which that place should be devoted, viz., prayer, illumination, spiritual activity.

In the Most Holy place the objects shadowed forth the relations between God and men, and the qualities

which were most conspicuously displayed in His dealings towards them. The ark contained the Tables of the Law, which were the terms of the covenant between the two parties, and which told of the justice and purity of God. The mercy-seat, placed over the ark, proclaimed that, though the law was just and holy, and demanded nothing less than implicit obedience, yet mercy prevailed over vengeance in the Divine bosom, and laid open a way by which man's breaches of the law might be healed. The cloud overhanging the mercy-seat symbolized the ineffable mystery of the Divine nature. And the cherubims contemplating the tokens of the Divine presence, told of the perpetual service, which forms the happiness of the highest orders of created beings, and which shall be the consummation of the glorified state in the tabernacle above.

Having thus explained the arrangements of the tabernacle, and its symbolical significance, we proceed to a brief sketch of its history. On the removal of the Israelites from Sinai it was taken to pieces, carefully packed up, and conveyed partly on the shoulders of the Gershonites and the Merarites, and partly in six covered wagons provided for the purpose (Num. iv. 4—33; vii. 3—9). When the promised land was at length attained, the tabernacle was set up in Shiloh, and remained there until Eli's time (Judg. xviii. 1; 1 Sam. i. 3). In Saul's reign it was removed to Nob (1 Sam. xxi. 1), and when Solomon came to the throne, it was at Gibeon (2 Chron. i. 3); from whence it was removed on the completion of the Temple and deposited in one of the chambers of that edifice (1 Kings viii. 4).

The fortunes of the ark were more varied, inasmuch as it was taken out by the Israelites in their campaigns against their enemies. Thus during the war with the Benjamites it was deposited for a while at Bethel "the house of God" (Judg. xx. 26). Under Eli's high-priesthood it was captured by the Philistines (1 Sam.

iv. 11), and remained in their hands for seven months (1 Sam. vi. 1). It was thence removed to Kirjath-jearim (1 Sam. vii. 2), and after an interval of twenty years was brought up with great solemnity by David first as far as the house of Obed-edom, and after three months to his own city Jerusalem (2 Sam. vi. 2—19). On the completion of the Temple it was solemnly deposited in the Most Holy place (1 Kings viii. 6).

The design of erecting a permanent abode instead of a tabernacle originated with king David, who thought it unworthy that the ark of God should dwell "within curtains," while he himself dwelt "in an house of cedar" (2 Sam. vii. 2). He was not, however, permitted to carry this design into execution, on account of the wars in which he was so constantly engaged; he therefore bequeathed the honourable task to his son Solomon, and spent the concluding years of his life in collecting the materials for the building. These were abundant and valuable:—"Now behold," he said to his son, "in my trouble I have prepared for the house of the Lord an hundred thousand talents of gold and a thousand thousand talents of silver: and of brass and iron without weight; for it is in abundance timber also and stone have I prepared" (1 Chron. xxii. 14). Solomon added to these stores: he made a league with Hiram king of Tyre, and by this means procured a large supply of stone and timber from Mount Lebanon. The stones were of large size, "great stones, costly stones, and hewed stones" (1 Kings v. 17), and the timber was the far-famed cedar of Lebanon and fir. The materials were all completely prepared before they were brought to the building, "so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building" (1 Kings vi. 7).

The site chosen for the Temple was suitable both from its character and associations. It was on Mount Moriah, the most easterly hill of Jerusalem, overlooking the valley of Kedron at a great height: here,

in all probability, Abraham offered up his son Isaac, and here the Lord appeared unto David "in the place that David had prepared in the threshing-floor of Ornan the Jebusite" (2 Chron. iii. 1). The foundation stone was laid in the year 1012 B.C., and the building occupied seven years and a half.

The general arrangement of the Temple resembled that of the tabernacle. It was an oblong building, 60 cubits long, 20 broad, and 30 high, and was divided by a vail or curtain into two compartments, the Holy place 40 cubits long, and the Most Holy place 20 cubits long. The walls were built of massive stone, panelled on the inside with cedar overlaid with gold. In front of the Temple stood the porch, equal in breadth to the interior of the Temple, and in front of the walls of the porch were massive pillars, named Jachin and Boaz. Attached to the side-walls and rear of the Temple, there was an out-building of three stories with chambers for containing the sacred utensils and the stores for the Temple service. The roof and floors of this outbuilding were supported on the inside by buttresses attached to the Temple wall, and hence the chambers on each floor increased in size upwards. The out-building was altogether about 18 cubits high (each chamber being 5 high), and the Temple itself, being 30 cubits high, overtopped it, and left sufficient room for "windows of narrow lights." The chambers were reached by a staircase communicating with the outer air (1 Kings vi. 2—22). The Temple was surrounded by an inner (or "*higher*," Jer. xxxvi. 10) and an outer (or "*greater*," 2 Chron. iv. 9) court, and there appear to have been chambers or houses adjoining the entrance gates (2 Kings xxiii. 11 ; Jer. xxxv. 4).

The furniture of the Temple was in the main identical with that of the tabernacle. In the Most Holy place was the ark with the mercy-seat as before ; the figures of the cherubim were now, however, made of a colossal size, 10 cubits high, with wings stretching

from wall to wall and meeting over the mercy-seat; they "stood on their feet," *i. e.* upright, "and their faces were inward," *i. e.* towards the Holy place (1 Kings vi. 23—28; 2 Chron. iii. 10—13). In the Holy place stood the altar of incense made of cedar wood overlaid with gold, and hence termed the "altar of gold" (1 Kings vii. 48); ten golden candlesticks, five on the right and five on the left of the entrance to the Most Holy place (1 Kings vii. 49); and a corresponding number of tables of shewbread (2 Chron. iv. 8). In the inner court stood the brasen altar of burnt-offerings, 20 cubits long and broad, and 10 cubits high (2 Chron. iv. 1): these dimensions probably referring to the base alone, the altar being erected in stages of diminishing size, as described by Ezekiel (xliii. 13—17). Instead of the laver of the tabernacle, Solomon placed in the Temple a molten sea of enormous dimensions, supported by twelve brasen oxen, three facing towards each point of the compass (1 Kings vii. 23—26). Solomon also added ten "bases" or *pedestals* of brass, as supports for ten lavers of brass. The bases were 4 cubits long and broad and 3 high; each side consisted of a panel or "border" decorated with sculpture, and enclosed in a frame-work or "ledges." The pedestal was movable; being provided with four brasen wheels below, and "undersetters," or, as the word exactly means, *shoulder-pieces*, above, connecting the laver with the pedestal, and serving as handles. "In the top of the base was there a round compass of half a cubit high," *i. e.* the pedestal terminated in a "chapter" of an arched form: and on this chapter was a round opening or "mouth" to receive the base of the laver. The wheels were attached to the pedestal by means of projecting feet or "corners," which served as "undersetters" to receive the axles (1 Kings vii. 27—37).

The general symbolical significance of the Temple was the same as already described in connection with the tabernacle. The additions and variations were

suggestive of the ideas of solidity, permanency, and richness: for the Temple was not a tent, but a house, nor yet a simple house, but a palace, "a settled place for Jehovah to abide in for ever" (1 Kings viii. 13). The names of the pillars that stood before the porch, Jachin, "he shall establish," and Boaz, "in it is strength,"—the colossal size of the cherubim—the substitution of the molten sea for the laver—the addition of the ten bases and lavers of brass—and the increased numbers of candlesticks and tables—all these particulars are significant of the ideas above stated; and even the addition of the palm-tree as a prominent feature in the ornamentation of the house was emblematic of strength, majesty, and abundance.

The Temple of Solomon was completed and solemnly dedicated in the year 1004 B.C. Its fortunes were varied: it was plundered by Shishak (1 Kings xiv. 26), and king Asa took its treasures to send to Benhadad, king of Syria (1 Kings xv. 18). It was repaired in part by the kings Jehoshaphat (2 Chron. xx. 5) and Joash (2 Kings xii. 5). It was plundered by the king of Israel, Joash (2 Kings xiv. 14), and partly restored by Jotham (2 Kings xv. 35). It was desecrated by Ahaz, who introduced an heathen altar in place of the altar of burnt-offerings (2 Kings xvi. 14), and still further by Manasseh, who introduced into its courts altars to the heavenly host, and images of Ashtaroath (2 Kings xxi. 4—7). The pious Josiah purified it from these pollutions (2 Kings xxiii. 4, ff.), but it was not long after destroyed by Nebuchadnezzar in the year 588 B.C.

On the return of the Israelites from the Babylonish captivity, the restoration of the Temple was commenced by the leaders Zerubbabel and Joshua in 534 B.C., and after many difficulties and hindrances it was completed in 516. This edifice appears to have exceeded the former one in point of size (Ezra vi. 3), but it fell far short of it in beauty and in sacred treasures. The ark had disappeared, and with it the She-

chinah or visible manifestation of the divine presence : and so affected were the old men who had seen the first Temple that “when the foundation of this (second) house was laid before their eyes, they wept with a loud voice” (Ezra iii. 12), and it needed the remonstrances and encouragements of Haggai to make them persevere in their work :—“Who is left among you that saw this house in her first glory ? and how do ye see it now ? is it not in your eyes in comparison of it as nothing ? The glory of this latter house shall be greater than of the former, saith the Lord of Hosts” (Hag. ii. 3—9). The general arrangements of the building seem to have been the same as before : we read of two courts with gates and chamber (1 Macc. iv. 38), a shewbread table, candlestick, and altar of incense in the Holy place (1 Macc. i. 21, iv. 49), and an altar for burnt-offerings in the court (1 Macc. iv. 45).

This Temple was plundered and desecrated by Antiochus Epiphanes, but was afterwards purified and restored by Judas Maccabæus. At a later period the Temple was besieged for three months by the Roman general Pompey, and again desecrated, and it was further damaged at the time of the capture of Jerusalem by Herod the Great.

These events reduced the building to a state of great decay, and about B.C. 20 or 21, Herod the Great commenced that splendid edifice, which was so often graced by the presence of our blessed Saviour, and which was not completed even then, though it had been “forty and six years in building” (John ii. 20). The outer court, or “mountain of the house” (1 Macc. xiii. 52), was a very extensive enclosure, surrounded by a lofty wall, with several entrances* on the west side, and also

* The accounts of the entrances are conflicting. Josephus states that there was an entrance on the south side : this may, however, have been the subterraneous entrance into the crypt of the Temple, which still exists. There is a gate in the eastern wall of the present harem enclosure, named the “golden gate :” this however belonged to the Temple.

surrounded in the inside by colonnades, consisting of rows of pillars, three deep on the south side, and two deep on the other sides, surmounted by a roof of cedar wood. The portico on the southern side overlooked the valley of Kedron at an immense elevation: the roof of it was the "pinnacle of the Temple," whence our Saviour was tempted to cast Himself down (Matt. iv. 5). Either the eastern part of this portico or the one on the eastern side of the court of the Gentiles, was named "Solomon's porch," and was the one in which our Saviour walked (John x. 23), and whither the people ran together from the Beautiful Gate (Acts iii. 11). The outer court was open to the Gentiles, and is hence named by modern writers the "court of the Gentiles." It was the part of the Temple in which our Lord "cast out them that sold and bought, and overthrew the tables of the money-changers and the seats of them that sold doves" (Mark xi. 15).

The Temple itself stood on a terraced eminence within this court, and was approached by flights of steps. The main entrance* lay on the east side, and conducted first by a flight of fourteen steps, through a handsome gate named Nicanor's, into a square enclosure named "the court of the women," round the interior of which there were numerous chambers supported on lofty pillars. It was probably in one of these chambers that the treasury was placed, over against which Jesus sat "and beheld how the people cast money into the treasury" (Mark xii. 41). From the court of the women a flight of fifteen steps conducted up to the court of the Israelites, adjacent to it on the west. This formed the inner or greater court, surrounding the Temple on all sides. It contained

* This is supposed by some to be the "gate of the Temple called Beautiful," at which the lame man was laid (Acts iii. 2). Josephus describes this gate as made of Corinthian brass, and of surpassing size and beauty, "far excelling those that were only covered with silver and gold" (*Wars of the Jews*, v. 5, § 3). Others, however, identify it with the gate Susan.

chambers along the walls, wherein the utensils for the Temple service were kept. The eastern portion of this court was somewhat elevated, and was reserved for the priests.

The Temple was elevated by twelve steps above the court of the priests. It was built of massive blocks of white marble, and richly gilded: it was to these that the disciples drew their Lord's attention: "Master, see what manner of stones, and what buildings are here!" (Mark xiii. 1*); and again "Some spake of the Temple, how it was adorned with goodly stones and gifts" (Luke xxi. 5). The exterior of the Temple is thus described by Josephus (*Wars of the Jews*, v. 5, § 6): "Now the outward face of the Temple in its front wanted nothing that was likely to surprise either men's minds or their eyes; for it was covered all over with plates of gold of great weight; and, at the first rising of the sun, reflected a very fiery splendour, and made those who forced themselves to look upon it to turn their eyes away, just as they would have done at the sun's own rays. But this Temple appeared to strangers, when they were coming to it, at a distance, like a mountain covered with snow; for, as to those parts of it that were not gilt, they were exceedingly white. On its top it had spikes with sharp points; . . . of its stones, some of them were forty-five cubits in length, five in height, and six in breadth."

The interior of the Temple was divided as before into two portions, by a party-wall and a curtain: at the time of our blessed Lord's death this curtain or "veil was rent in twain from the top to the bottom" (Matt. xxvii. 51), signifying, as St. Paul points out, that the Gentile was henceforth to share in the privileges of God's favour: for "He (Christ) is our peace, who hath made both one and hath broken down the *middle wall* of partition between us" (Eph. ii. 14).

The fate of this splendid building was predicted by our Lord Himself:—"And as some spake of the

Temple, how it was adorned with goodly stones, and gifts, He said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another that shall not be thrown down" (Luke xxi. 5, 6). This prediction was within a few years literally fulfilled: the Temple shared the ruin of the city Jerusalem, and was utterly destroyed by Titus: the holy vessels were carried off, and assisted to grace the triumphal procession of the conqueror at Rome.

In addition to the Temple there sprang up at a period subsequent to the Babylonish captivity local places of worship, named synagogues. At the time of our Lord's ministry they existed not only in the towns of Palestine, but also in foreign towns where Jews were settled: there were, for instance, several of them in Damascus, for St. Paul asks for letters "to the synagogues" in that town (Acts ix. 2). They were erected either by congregations or by pious individuals, as in the case of the Roman centurion of whom the Jews said:—"He loveth our nation and hath built us a synagogue" (Luke vii. 5). We have no particulars as to the character of these buildings; the furniture consisted of seats, some of them higher than the others for the persons in authority (Matt. xxiii. 6); a pulpit or stage for the teacher; and a box to keep the sacred books in. The organization of the synagogues will be described in the next chapter.



A LEVITE.

CHAPTER XXVIII

HOLY PERSONS.

INSTITUTION OF THE PRIESTHOOD.—PROVISION FOR ITS MAINTENANCE.—OBJECT OF THE INSTITUTION.—THE LEVITES.—THEIR DUTIES.—MODE OF CONSECRATION.—THE DUTIES OF THE PRIESTS.—THEIR DRESS.—CONSECRATION SERVICE.—THE HIGH PRIEST.—HIS DUTIES.—HIS DRESS.—CONSECRATION.—SYMBOLIC MEANING OF THE SACERDOTAL DRESS AND CONSECRATION

RITUAL.—HISTORY OF THE HIGH PRIESTHOOD.—COURSES OF PRIESTS.—DIVISIONS OF THE LEVITES.—NETHINIM.—OFFICERS OF THE SYNAGOGUE.

THE institution of the Levitical priesthood dates from the period of the Exodus. Immediately after the directions in reference to the tabernacle were finished, Moses was bidden :—"Take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto Me in the priest's office" (Exod. xxviii. 1). Shortly afterwards the whole tribe of Levi was set apart for the service of the tabernacle, as recorded in the following passage from Numbers viii. 13—18 :—"And thou shalt set the Levites before Aaron and before his sons, and offer them for an offering unto the Lord. Thus shalt thou separate the Levites from among the children of Israel ; and the Levites shall be Mine. And after that shall the Levites go in to do the service of the tabernacle of the congregation : and thou shalt cleanse them and offer them for an offering. For they are wholly given unto Me from among the children of Israel ; instead of such as open every womb, even instead of the first-born of all the children of Israel, have I taken them unto me. For all the first-born of the children of Israel are Mine, both man and beast : on the day that I smote every first-born in the land of Egypt I sanctified them for Myself. And I have taken the Levites for all the first-born of the children of Israel."

The tribe of Levi, being thus solemnly dedicated to God's service, had special provision made for their maintenance in lieu of any portion of the promised land :—"The Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them : I am thy part and thine inheritance among the children of Israel ; and, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve" (Numb. xviii. 20, 21). In addition to the tithe

of the fruits of the field and of cattle, forty-eight cities, together with the "suburbs" of the cities, or the surrounding ground for a distance of 1000 cubits outside the walls (Numb. xxxv. 1—8), were set apart for their use throughout the various tribes.

The tribe of Levi being, as it were, a *composition* for the firstborn, represented the whole people of Israel, and was thus a perpetual memorial to them that they were "a kingdom of priests, and an holy nation" (Exod. xix. 6). At the same time, the selection of a certain portion of the nation for the special offices of religion was designed to teach that the holiness of Jehovah was unapproachable to all except those whom He specially appointed to approach Him: this view of the priesthood Moses sets forth in his address to Korah and his company:—"Even to-morrow the Lord will show who are His, and who is holy; and will cause him to come near unto Him: even him whom He hath chosen will He cause to come near unto Him" (Numb. xvi. 5). Still further to impress this truth on the minds of the people, there were various degrees of approach ordered for the tribe of Levi itself, corresponding to the different compartments of the tabernacle, the general body of the Levites being restricted to the court, the priests, who were all sons of Aaron, to the Holy place, while the high-priest alone was permitted to enter the Most Holy place. The duties, and distinctive marks of these divisions we shall now proceed to describe in order.

The Levites were divided into three families, named after Levi's three sons, Gershon, Kohath, and Merari. Their office is thus defined:—"Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him, and they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle. And thou shalt give the Levites unto Aaron and his sons" (Numb. iii. 6—9).

An exception was made in reference to the vessels of the sanctuary and the altar, which they were forbidden to touch on pain of death (Numb. xviii. 3). During the sojournings in the wilderness the Levites had to set up and take down the tabernacle, and after the settlement in the land of Canaan to clean the sacred utensils, prepare the shewbread, conduct the musical performances, and assist the priest in the slaughter of the sacrifices as well as in any other work that might be imposed on them. The period of active service to the Levites was "from thirty years old and upwards even until fifty years old" (Numb. iv. 3), but during the wanderings in the wilderness, when the extra duty of carrying the tabernacle devolved upon them, service commenced at twenty-five years (Numb. viii. 29).

The consecration of the Levites was conducted in the following manner:—"Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and so make themselves clean. Then let them take a young bullock with his meat offering, and another young bullock shalt thou take for a sin offering, . . . and the Levites shall lay their hands upon the bullocks: and thou shalt offer the one for a sin offering, and the other for a burnt offering, unto the Lord, to make an atonement for the Levites" (Numb. viii. 7, 8, 12). The Levites do not appear to have been generally distinguished by any particular dress: on special occasions, however, they were clothed in white linen (1 Chron. xv. 27; 2 Chron. v. 12).

The priests were the descendants of Eleazar and Ithamar, the two youngest sons of Aaron, the two eldest, Nadab and Abihu, having perished without leaving any posterity. No age is specified for entrance on active duty; but probably the regulation in reference to the Levites applied also to the priests. Any bodily defect operated as a disqualification for the priestly office (Lev. xxi. 18—20). The office of the priests was in general terms "to keep the charge

of the sanctuary and the charge of the altar" (Numb. xviii. 3), and more definitely to burn incense on the altar, replenish the lamps with oil, and light them every evening, place the shewbread on the table, keep fire burning on the altar of burnt-offerings, offer the morning and evening sacrifices with the various ordinances of waving, sprinkling the blood, &c., blow the trumpets on the feast days, examine the unclean, especially the lepers, and instruct the people in the law of God, and urge them to a performance of their duties.

The priests, while engaged in their sacred functions, wore a peculiar dress, described in Exod. xxviii. 40, 42 :—"For Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty. And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach." Four articles are thus specified:—(1) The "coat" or tunic, a vestment somewhat resembling in shape a shirt, fitting close to the body, and reaching down to the feet, of a white colour, and made of fine linen. (2) The girdle of linen, with blue, purple, and scarlet, and embroidered with figures: it is thus described by Josephus:—"The beginning of its circumference is at the breast; and when it has gone often round, it is there tied and hangs loosely there down to the ankles, while the priest is not engaged in any active service; but when he assists at the offering sacrifices, that he may not be hindered in his operations by its motion, he throws it to the left and bears it on his shoulder" (*Antiquities*, iii. 7, § 2). The girdle is said to have been three fingers wide and thirty-two cubits long. (3) The turban, also of linen, described by Josephus as "a cap, not of a conical form, nor encircling the whole head, but still covering more than half of it; and its make is such that it seems to be a crown, being made of thick swathes, but the substance being linen; and it is doubled round many times and

sewed together: besides which, a piece of fine linen covers the whole cap from the upper part, and reaches down to the forehead, hiding the seams of the swathes, which would otherwise appear indecently: this is attached to the solid part of the head so closely that it may not fall off during the sacred service." (4) The breeches, of which no special description is needed. From the omission of any notice of sandals, it would appear that the priests went bare-foot, which was regarded as an act of great reverence.

The consecration of the priests was accompanied with various solemn rites as described in Exod. xxix. 1—34, and Lev. viii. 1—36. The priests were brought to the door of the tabernacle, and there washed with water. They were then invested with their holy garments and anointed with oil, made of peculiar ingredients. A bullock and two rams, together with unleavened bread and two kinds of wafers, were prepared as a sacrifice: the bullock was slain as a sin-offering, the priests placing their hands on its head; some of its blood was sprinkled on the horns, and the rest poured about the base of the altar, and then the proper parts of the animal were sacrificed on the altar and the remainder burnt outside the camp. The same proceedings took place with regard to one of the rams: the other ram was specially termed the "ram of consecration," a portion of its blood being applied to the lobe of the right ear, the thumb of the right hand, and the great toe of the right foot, while the rest was sprinkled about the altar. Portions of the animal with cakes were placed in the hands of the newly consecrated priests, and having been first waved were burnt upon the altar: the filling of the hands with the flesh was regarded as so important a part of the ceremony that it gave rise to one of the terms for "consecration." The breast, after having been waved, belonged to Moses, and the remainder of the flesh to the priests. A portion of the blood that was upon the

altar, and of the anointing oil, was then sprinkled on the garments of the priests, and the ceremony was concluded by the consumption of the meat. The consecration service lasted for seven days, on each of which the proceedings above described were repeated. A special meat-offering of an ephah of fine flour was enjoined for the seven days, to be followed on the eighth by the offering of a calf for a sin-offering, and a ram for a burnt-offering (Lev. vi. 19—23; ix. 1, 2).

The high-priest stood at the head of the Levitical priesthood. Aaron first held the office, and after him his eldest son Eleazar. His special duties were to offer the sin-offering for himself and the congregation (Lev. iv. 5, ff); to offer the sin-offering and the burnt-offering on the great day of atonement (Lev. xvi.); to ascertain the Divine will by means of the Urim and Thummim, and to communicate it to the people (Numb. xxvii. 21); to act as the highest appeal in all those judicial cases of which the cognizance belonged to the priests; and to exercise a general supervision over the tabernacle services and all engaged in them.

The high-priest wore in addition to the tunic or "coat," the girdle, and the breeches already described as worn by the ordinary priests, the following four articles, described in Exod. xxviii. 6—38:—(1) The robe or, as it is more fully termed, "the robe of the ephod," worn between the "coat" and the ephod, and also of an intermediate length, so that the lowermost part of each garment appeared: it was made in one piece with an opening for the head: it was of a blue colour, and was fringed at the bottom with a worked border of blue, purple, and scarlet, containing representations of pomegranates, with golden bells attached to the border between the pomegranates, the sound of which announced to the congregation the entrance of the high priest into the sanctuary. (2) The ephod, worn over the "robe," and consisting of two "shoulder pieces," one of which covered the breast and the other

the back, and which were attached to one another by two brooches of onyx stone, bearing the names of the twelve tribes "for a memorial" of them before the Lord: the ephod was handsomely embroidered "with cunning work," *i. e.* with figures. The ephod was kept in its place by a "curious girdle" of similar workmanship, and "of the same," in other words attached to the ephod itself. (3) The breastplate, of the same material and similarly ornamented. This article, when open, was of an oblong shape, two spans long and one wide; but when doubled, as worn over the breast, of a square shape, and then presented the appearance of a pocket, open at all sides except the bottom: it was kept folded by means of rings fastened at the two ends, and these rings also served to attach it to the ephod by chains of braided work passed through them, and fastened to the brooches on the shoulders: the breastplate was attached to the ephod itself by rings placed on each, and a ribbon of blue passed through them. In the breastplate there were "settings of stones," four rows and three stones in each row, with the names of the twelve tribes engraved on them "like the engravings of a signet." It was also ordered:—"Thou shalt put in the breastplate of judgment the Urim and the Thummim" (verse 30); but whether these were precious stones, or some other material, is not stated: many persons suppose them to be the twelve stones previously mentioned; but in Lev. viii. 8 the Urim and Thummim are clearly separate from the breastplate, for we read that Aaron "put the breastplate upon him; also he put in the breastplate the Urim and the Thummim." Nor again is it certain whether these objects, whatever they may have been, were placed on the outside, or between the folds of the breastplate: the latter position is most probable, as otherwise the symmetry of the vestment would be disturbed. Various conjectures have been offered as to these mysterious objects, but all equally unsatisfac-

tory. The object of the Urim and Thummin was that the high-priest might thereby ascertain the Divine decision in cases of great national importance: thus it was said of Joshua:—"He shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim before the Lord" (Numb. xxvii. 21). And hence the breastplate was more fully described as the "breastplate of decision" or "of judgment." (4) Finally, the high-priest wore on his head a mitre, differing in shape from that of the ordinary priest, though in what respect does not appear. Josephus states that it consisted of the addition of another mitre "with swathes of blue embroidered, and round it a golden crown polished, of three rows, one above another, out of which rose a calyx of gold." To the front of the mitre a plate of gold was attached by means of a blue lace, and on it was engraven the solemn inscription "Holiness to the Lord."

The consecration of the high-priests resembled generally that of the ordinary priests. The mode of anointing was the only distinctive feature: for whereas in the case of the latter, the oil was probably merely placed on the forehead, in the case of the high-priest it was ordered:—"Thou shalt pour it upon his head" (Exod. xxix. 7), a direction that was attended to in the consecration of Aaron (Lev. viii. 12), and to which reference is made in Psalm cxxxiii. 2:—"It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments." Hence when we read of "the priest that is anointed," as in Lev. iv. 5, we are to understand the high priest.

The ordinances which we have described were intended partly to impress upon the minds both of priest and people, the necessity of holiness in all who approach the Holy One, and partly to represent the offices in which the priests were to be engaged. The soundness of body, which formed a qualification for the

priesthood, was emblematic of inward integrity, spiritual perfectness. The consecration service was significant in all its particulars: the preliminary washing of the body indicated purity of heart, the washing away of sin: the white colour of the priestly vestments was an image of heavenly glory, the angels being always represented as clothed in white linen (Dan. x. 5, xii. 6; Matt. xxviii. 3). The "coat," woven throughout of one piece, represented spiritual integrity: the breeches, the absence of sensuality: the girdle, activity in the service of God; the bare foot, the holiness of the place in which they were employed. The blue colour of the high-priest's "robe," coinciding as it does with the colour of the fringe which every Israelite was to wear as a memento of the precepts of the Lord (Numb. xv. 38), was symbolic of the law which the high-priest was to teach and illustrate by his example: the pomegranates, with their beautiful flowers and refreshing fruit, represented the beauty and refreshing character of God's law, while the bells summoned the people to reverent attention to it. The ephod, worn on the shoulders, may have conveyed the notion of authority; for the shoulder was regarded as the seat of authority (Is. ix. 6, xxii. 22). The breastplate of judgment speaks for itself: it was the appropriate robe of a judge, and was worn over the heart, inasmuch as that was the seat of wisdom: on it were the twelve stones "for a memorial before the Lord continually" (Exod. xxviii. 29), *i. e.*, a memorial to the high-priest that he acted as the representative of the twelve tribes. Attached to the breastplate in some way were the Urim and the Thummim that the high-priest might "bear the judgment of the children of Israel upon his heart before the Lord continually" (Exod. xxviii. 30), *i. e.*, to appear before Jehovah with the badge which enabled him to obtain a decision on any important question affecting the general weal of the people. Hence the names by which the badge was

distinguished—Urim “illumination” and Thummim “perfectness.” Finally, the mitre bore on its front the inscription “Holiness to the Lord,” in order that the high-priest might “bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord” (Exod. xxviii. 38)—the inscription having a propitiatory effect on Jehovah in respect to the imperfections of their holy offerings, whether by reason of the sin that dwelt in the offerers or from transgressions of the ritual law. The oil with which the priests were anointed was emblematical of the illuminating and cheering presence of the Holy Spirit, and the distinction in the mode of applying it implied that the high-priest should be endowed with a larger measure of grace, adapted to his higher duties, as compared with the ordinary priest. The sacrifices which terminated the consecration service were the sealing of the covenant into which the priesthood entered with Jehovah.

The high-priesthood remained in the family of Eleazar, the eldest surviving son of Aaron, until the time of Eli: it then, from some unexplained reason, passed into the line of Ithamar, as we conclude from the statement that Ahimelech, a descendant of Eli (2 Sam. viii. 17), was “of the sons of Ithamar” (1 Chron. xxiv. 3). The office reverted to the line of Eleazar through the deposition of Abiathar in Solomon’s reign (1 Kings ii. 26), and remained there as long as the high-priesthood retained its hereditary character. Herod the Great broke through the regulations of the Mosaic law, and constituted high-priests from the number of the ordinary priests. These were deposed after holding office for a limited period, and hence in our Saviour’s lifetime the high-priests, in conjunction with the heads of the courses of priests, appear to have formed an order of themselves, all who had held the office retaining the title after their term had ceased.

The priests were divided by David into twenty-four bodies or "courses" (1 Chron. xxiv.), each of which attended to the services of the sanctuary for the space of a week (2 Kings xi. 9). The various members of each course further divided the work between themselves by lot. Thus we read of Zacharias that "he was of the course of Abia . . . and it came to pass that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord" (Luke i. 5, 8, 9). Each class was superintended by a "chief of the priests" (2 Chron. xxxvi. 14), who belonged to the order of the chief priests in our Saviour's time. The priests were originally dispersed throughout the whole of the promised land, as we have already observed; but when the kingdom was divided, and Jeroboam had constituted a new priesthood for the service of the golden calf, the Levitical priests withdrew into the kingdom of Judah. After the captivity four only of the original twenty-four courses returned (Ezra ii. 36—39); but the names and order of the missing courses were still retained.

David further arranged the duties of the Levites, assigning 24,000 out of the total number of 38,000, to the special services of the sanctuary, while of the remainder, 6000 were appointed officers and judges, 4000 porters, and 4000 musicians. The 24,000 were divided into twenty-four classes, and a similar subdivision was made of the singers and of the porters (1 Chron. xxiii. xxv. xxvi.).

There was a yet lower grade of servants attached to the services of the sanctuary, and engaged in the menial offices of hewing wood and drawing water. The Gibeonites were first set to this work as a punishment for the deceit practised on Joshua (Josh. ix. 3—21). To these were probably added at a later period captives taken in war, and the whole order was

named Nethinim, *i. e.* persons “*given*” or “*devoted to*” God (1 Chron. ix. 2). They dwelt partly in the cities of the Levites and partly at Jerusalem. The “servants of Solomon” noticed in conjunction with the Nethinim (Ezra ii. 58; Neh. vii. 60) were a similar class, probably a portion of the workmen whom Solomon had procured for the erection of the Temple.

The synagogues were under the superintendence of their own officers, consisting of (1) the “chief” or “ruler of the synagogue,” who acted as president in the assembly (Luke xiii. 14); (2) the “elders” or “rulers of the synagogue” (Luke vii. 3; Mark v. 22) who acted as colleagues of the president (Acts xiii. 15); and (3) the “minister” or attendant, who attended to cleaning the building, bringing the books to the teacher, &c. (Luke iv. 20). These are the only officers mentioned in the Bible: but we learn from other sources that there were two other classes:—(1) the messenger of the synagogue, who recited the prayers and acted as secretary, and to whom there may be an allusion in Rev. ii. 1; for the word rendered “angel” also means *messenger*; and (2) the distributors of alms, whose office resembled that of the seven appointed in the early Christian Church (Acts vi. 1). It appears that there was no appointed teacher in the synagogue, but that any person who considered himself qualified to preach was at liberty to do so. Thus we read of our Lord that:—“He came to Nazareth . . . and as His custom was, He went into the synagogue on the sabbath day, and stood up for to read” (Luke iv. 16): and again of Paul and Barnabas at Antioch, that:—“The rulers of the synagogue sent unto them, saying: Ye men and brethren, if ye have any word of exhortation for the people, say on” (Acts xiii. 15).

CHAPTER XXIX.

HOLY SEASONS.

THE DIVINE APPOINTMENT OF HOLY SEASONS.—THE INSTITUTION OF THE SABBATH.—OBJECTS OF ITS INSTITUTION.—MODE OF ITS OBSERVANCE.—SABBATICAL MONTH.—SABBATICAL YEAR.—ITS OBJECT.—HISTORY OF ITS OBSERVANCE.—YEAR OF JUBILEE.—ITS OBJECT AND TYPICAL SIGNIFICANCE.—THE THREE GREAT ANNUAL FEASTS.—THEIR OBJECTS.—THE PASSOVER.—MODE OF OBSERVING IT.—TYPICAL SIGNIFICANCE.—THE CUP OF BLESSING.—THE PASSOVER AS CELEBRATED BY THE MODERN JEWS.—THE DAYS OF UNLEAVENED BREAD.—FEAST OF WEEKS.—ITS SPECIAL ORDINANCES.—FEAST OF TABERNACLES.—ITS CHARACTER.—ADDITIONAL OBSERVANCES ON THE EIGHTH DAY.—THE DAY OF ATONEMENT.—THE SCAPE-GOAT.—ITS TYPICAL SIGNIFICANCE.—FEAST OF PURIM.—FEAST OF THE DEDICATION.

THE appointment of special seasons for the performance of religious offices appears to be essential almost to the existence of religion, and certainly to its healthy development. Hence from the very creation of the world the principle was fixed by the acts of Jehovah Himself, when, after having spent six days in the formation of the world and all that therein is, He “rested on the seventh day from all His work that He had made: and blessed the seventh day and sanctified it” (Gen. ii. 2, 3). This act contains, we say, the principle of holy seasons in general: for though it more particularly formed the basis of the institution of the Sabbath, it further led to the institution of other festivals at fixed recurring periods, whether those periods depended on the development of the sabbatical principle as instanced in the observance of the seventh month, the seventh year, the seven times seventh year,

the seven days of unleavened bread, the seven times seven days between the Passover and the Pentecost, and the seven days of the feast of Tabernacles, or whether it depended on the seasons of the year, as in the case of the three great festivals—the Passover, Pentecost, and feast of Tabernacles.

We have no information in the Bible as to the observance of holy seasons in the patriarchal age. The institution of the Sabbath as a positive command dates from the period of the Exodus: yet it is not improbable that the resting of Jehovah on the seventh day had been commemorated before the express command to do so was delivered; and this probability is confirmed by the notice of weeks or recurring periods of seven days (Gen. viii. 10, 12; xxix. 27), by the injunction respecting the collection of a double amount of manna on the sixth day, implying that the seventh was to be a day of rest (Exod. xvi. 5), and lastly by the terms in which the institution is announced:—“*Remember the Sabbath day to keep it holy*” (Exod. xx. 8), these terms implying a confirmation of a previously existing institution rather than the establishment of a new one. There can be no doubt, however, that the formal appointment contained in the fourth commandment made it obligatory in a more marked degree than before.

The observance of the Sabbath consisted essentially in rest from labour:—“In it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates” (Deut. v. 14). The reason why they should rest was to commemorate the two-fold act of Divine goodness, in the creation of the world and in the delivery from the house of bondage, the latter being specially noticed in Deut. v. 15:—“And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence

through a mighty hand and by a stretched out arm : therefore the Lord thy God commanded thee to keep the Sabbath day." It should further be observed that the rest of the Sabbath involved the notion of spiritual exercises and spiritual privileges : for in the first place the rest of Jehovah on the seventh day was devoted to the contemplation of the whole work which He had accomplished, teaching us that the rest of man should similarly be devoted to religious contemplation ; and in the second place man was reminded by the permission to rest that his doom as a fallen creature was to work, and that it was only by an act of Divine benevolence that his work was suspended even for a single day. Hence the Sabbath was designed to be "a perpetual covenant, a sign between Jehovah and the children of Israel for ever" (Exod. xxxi. 17) : for thereby He assured His people that He had not forsaken them wholly, and He implanted in their breasts the hope that the partial remission of the punishment of sin would in due course of time lead to the total abolition not only of the punishment but of the sin that entailed it.

The object which the Sabbath thus commemorated rendered it "a day of gladness" (Numb. x. 10). The special services performed in the sanctuary were, first, that the shewbread was changed on that day (Lev. xxiv. 8), and, secondly, that in addition to the daily sacrifice there should be offered "two lambs of the first year without spot and two tenth deals of flour for a meat offering, mingled with oil and the drink offering thereof" (Numb. xxviii. 9). The day was spent in religious exercises, hearing the word of God read, as we learn from Luke iv. 16, and from St. James's declaration, that "Moses of *old time* hath in every city them that preach him, being read in the synagogues every Sabbath day" (Acts xv. 21), and receiving instruction from the prophets, as we learn from the remark addressed to the Shunammite woman :—"Wherefore wilt

thou go to him (Elisha) to-day? It is neither new moon, nor Sabbath" (2 Kings iv. 23). The Pharisees in our Saviour's time had overlaid the beneficent institution of the Sabbath with numerous burdensome restrictions of their own devising, so that they found fault with the disciples for plucking the ears of corn as they passed through a field (Matt. xii. 2), and with our Lord Himself for healing the man with the withered hand (Matt. xii. 10), and him who lay by the pool of Bethesda (John v. 10). Our Lord sweeps away all these impositions by the simple assertion "That the Sabbath was made for man, and not man for the Sabbath" (Mark ii. 27), thus re-establishing the observance of the day on its original, merciful, and beneficent basis.

The Sabbatical month held the same relation to the months that the Sabbath did to the days of the week. The commencement of every month was a festival, but the commencement of the seventh month was a high festival. Each indeed was ushered in with the sound of the silver trumpets: but in the ordinary month it was but a few sharp notes (Numb. x. 10); in the Sabbatical month a long, loud, sustained blast* (Lev. xxiii. 24), whence the day was named "the day of the blast of trumpets" (Numb. xxix. 1). Each had its sacrifice; but that of the ordinary month consisted of two young bullocks, and a ram, seven lambs of the first year, a kid of the goats, besides meat and drink offerings (Numb. xxviii. 11—15), while that of the Sabbatical month had in addition to these victims a special offering of a young bullock, a ram, and seven lambs of the first year, with a corresponding meat offering (Numb. xxix. 1—6). The object of this ordinance is clear: every period of time carries with it a weight of sin to be forgiven proportioned to the length of the period itself. The month demanded a more significant sacrifice than the week: for the latter a burnt-offering

* This distinction is not observed in our English version, but is contained in the Hebrew.

sufficed, the former must have a sin-offering. The Sabbath, as the representative of the week, had its double burnt-offering; the Sabbatical month, as the representative of the months, had its double sin-offering. The observance of these ordinances was no doubt rigidly adhered to. We have no special notice indeed of the Sabbatical month in the subsequent portions of the Bible; but we know that on the feast of the new moon all trade was suspended:—"When will the new moon be gone that we may sell corn?" (Amos viii. 5): feasts were held, and families met together to offer solemn sacrifices:—"Behold, to-morrow is the new moon, and I should not fail to sit with the king at meat. . . . If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Bethlehem his city: for there is a yearly sacrifice there for all the family" (1 Sam. xx. 5, 6). Lastly, people obtained instruction from prophets and teachers, as we learn from the passage already quoted from 2 Kings iv. 23.

The sabbatical year is the next stage in the development of the sabbatical principle. Its institution is recorded in the following terms:—"When ye come into the land which I give you, then shall the land keep a Sabbath unto the Lord. Six years shalt thou sow thy field . . . but in the seventh year shall be a Sabbath of rest unto the land, a Sabbath for the Lord: thou shalt neither sow thy field, nor prune thy vineyard. That which groweth of its own accord of thy harvest thou shalt not reap. . . . And the Sabbath of the land shall be meat for you (*i.e.* the spontaneous productions of the land while at rest shall supply sustenance for you) . . . and for thy cattle and for the beast that are in thy land, shall all the increase thereof be meat" (Lev. xxv. 2—7). Thus during the sabbatical year there was to be a cessation of all labour not absolutely necessary: and in consequence of this all claims on debtors were to be held in abeyance during the year,

in other words payment could not be enforced until after the expiration of the year; for this appears to be the true meaning of Deut. xv. 1:—"At the end of every seven years thou shalt make a *respite*," and not as our version has it, "a release." No special ritual observances were ordered for this year, but during the feast of tabernacles there was a solemn assembly of the whole nation to hear the law read (Deut. xxxi. 10—13).

The object of this singular institution was partly to carry out the sabbatical principle in regard to every period of time, the year as well as the week and the month, and partly to keep alive in the hearts of the Israelites the truth that "the earth is the Lord's and the fulness thereof," and that they themselves were but tenants-at-will under Him: for the land during the sabbatical year became in a marked and visible manner the property of the Lord, and the Sabbath is emphatically declared to be "for the Lord." There may have been collateral advantages arising out of the institution, such as the restoration of the productive powers of the soil by its lying fallow; but such considerations are of very secondary importance.

It appears that the Israelites neglected the observance of the sabbatical year for a long period before the Babylonian captivity; for we are told that the captivity was prolonged "until the land had enjoyed her sabbaths; for as long as she lay desolate, she kept Sabbath, to fulfil threescore and ten years" (2 Chron. xxxvi. 21), which is a literal fulfilment of the prediction:—"I will scatter you among the heathen . . . and your land shall be desolate . . . Then shall the land enjoy her Sabbaths, as long as it lieth desolate" (Lev. xxvi. 33, 34). After the return from the captivity the people solemnly resolved "to leave the seventh year, and the exaction of every debt" (Neh. x. 31), and we have occasional notices of its being subsequently observed with regularity; as in

1 Macc. vi. 49—53 :—" But with them that were in Bethsura he made peace : for they came out of the city, because they had no victuals there to endure the siege, it being a year of rest to the land . . . for that it was the seventh year, and they in Judæa had eaten up the residue of the store ;" and again Josephus in *Antiquities*, xi. 8, § 6, xiii. 8, § 1, xiv. 10, § 6, xv. 1, § 2.

The series of the sabbatical rests reached its highest development in the year of jubilee, which was announced in the seventh month of the seven times seventh year, and was celebrated in the following, *i.e.* the fiftieth, year. The mode in which it was observed is thus stated in Leviticus xxv. 10 ff. :—" Ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof : it shall be a jubile unto you ; and ye shall return every man unto his possession, and ye shall return every man unto his family . . . ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy vine undressed . . . ye shall eat the increase thereof out of the field . . . And if thou sell ought unto thy neighbour or buyest ought of thy neighbour's hand, ye shall not oppress one another. . . . The land shall not be sold for ever : for the land is mine. . . . And in all the land of your possession ye shall grant a redemption for the land. If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold. And if the man have none to redeem it, and himself be able to redeem it, then let him count the years of the sale thereof, and restore the overplus unto the man to whom he sold it. . . . But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the year of jubile : and in the jubile it shall go out, and he shall return unto his possession. . . . And if thy brother be waxen poor, and be sold unto thee . . . he shall be with thee, and

shall serve thee unto the day of jubile, and then shall he depart from thee."

The jubilee year resembled the sabbatical year in one feature, viz. : that the land was to lie fallow : it differed from it, however, in two important particulars : —(1) that all slaves of Hebrew extraction regained their freedom ; and (2) that all sales of land and all liens upon land by way of mortgage were cancelled. The effect of these latter regulations was to restore the original state of person and property throughout the country. No estate could be permanently alienated : no unalterable change of social position could be effected : all acts and agreements relating to these matters were subject to the limitation of time placed by the jubilee year. Not only were the Israelites again reminded by this, as by the sabbatical year, that the land was the Lord's and they themselves but strangers and sojourners (Lev. xxv. 23), but they were also inspired with the hope that there should be at some future time a general restitution of the world to its original state of happiness, as it had been before it had been marred by the introduction of sin. Such a connection of ideas was evidently present to the mind of the evangelical prophet when he foretold the blessed results of Christ's coming under images borrowed from the year of jubilee :—"The Spirit of the Lord God is upon me ; because the Lord hath anointed me to preach good tidings unto the meek ; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound ; to proclaim the acceptable year of the Lord, and the day of vengeance of our God " (Is. lxi. 1, 2). These blessings have already been realized to a great extent ; but the full re-establishment of the kingdom of God will be experienced in the next world :—"We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body " (Rom. viii. 23).

In addition to the series of sabbatical feasts which we have thus far described, the Mosaic law enjoined the observance of three great annual feasts—the Passover, the feast of weeks, and the feast of tabernacles. These three again formed a connected series, the times at which they occurred corresponding with the seasons of the several harvests in Palestine. “Three times thou shalt keep a feast unto Me in the year. Thou shalt keep the feast of unleavened bread (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib . . .): and the feast of harvest, the first-fruits of thy labours which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field. Three times in the year all thy males shall appear before the Lord God” (Exod. xxiii. 14—17). It does not indeed at first sight appear from this passage that the Passover was in any way connected with the harvest: but this follows both from the meaning of the name of the month Abib, “full ears of corn,” and from the direction subsequently given in the book of Deuteronomy for fixing the date of the feast of weeks: “Seven weeks shalt thou number unto thee: begin to number them seven weeks from such time as thou beginnest to put the sickle to the corn” (Deut. xvi. 9).

But, though the feasts coincided with the commencement, the middle, and the conclusion of the harvest, and were to a certain extent commemorative of these events, the second alone was exclusively directed to commemorate God’s goodness in natural gifts: the first and third, on the other hand, were primarily designed to keep in memory God’s goodness in delivering the Israelites from the Egyptian bondage and in sustaining them during their wanderings in the wilderness. The object of the Passover is thus stated:—“Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the

Lord thy God brought thee forth out of Egypt by night" (Deut. xvi. 1): more definitely yet, it commemorated the mode by which this delivery was effected, viz., by the preservation of the Israelites during the terrible visitation to which the Egyptians were exposed by the slaughter of their first-born:—"And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, it is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians and delivered our houses" (Exod. xii. 26, 27), whence the feast was called by the Hebrews *Pesach* (the root of our word *paschal*), and by ourselves the Passover, because the Lord "passed over," *i. e.*, spared the houses of the Israelites. The object of the Feast of Tabernacles is stated to have been:—"That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt" (Lev. xxiii. 43), and to this circumstance the name was due.

The mode of celebrating the Passover was thus regulated at the time of its institution:—"In the tenth day of this month they shall take to them every man a lamb . . . without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: and ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening (or more literally "between the evenings," *i. e.*, between the time that the sun had set and total darkness came on). And they shall take of the blood, and strike it on the two side-posts and on the upper door-post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread, and with bitter herbs they shall eat it. . . . And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste" (Exod. xii. 3—11).

All the acts above detailed had a symbolical and typical significance. The sacrifice of the lamb betokened the natural guilt of the offerer, which needed an expiation by the shedding of blood: and the sprinkling of the blood on the door-posts was an acknowledgment that by the application of such blood alone would their punishment be remitted. The paschal lamb thus prefigures Christ, as St. Paul expressly teaches us:—"Christ our *passover* (*i. e.*, our paschal victim) is sacrificed for us" (1 Cor. v. 7). The lamb was to be "without blemish:" it was to be "roast with fire:" and it is added in a subsequent verse (46), "neither shall ye break a bone of it:" these particulars tend to show the purity and integrity of the victim both in itself and in the way in which it was prepared for consumption: for, if it had been "sodden" or boiled, it might have been infected by the qualities of the water, and it would probably have been necessary to break the bones. How truly did our Lord fulfil these requirements by the perfect purity of His person! and how marvellously was the title which the Baptist gave Him as "the Lamb of God that taketh away the sin of the world" verified by the apparently casual circumstance that not a bone of Him was broken on the cross, although the bones of the two thieves crucified with Him were broken (John xix. 33—36)! The bitter herbs betokened the sense of sin, which truly embitters the world, and demands the bitter remedy of repentance. The removal of leaven betokened the necessity of purity, leaven being from its putrefying nature an apt emblem of impurity, as our Lord teaches us in His warning to His disciples to "beware of the leaven of the Pharisees and Sadducees" (Matt. xvi. 6). Not less is it binding upon Christians, who participate in the benefits of Christ's sacrifice, to put away everything that is prejudicial to the soul's purity; and hence St. Paul adds to his invitation "let us keep the feast," the wholesome exhorta-

tion, "not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Cor. v. 8).

The mode of celebrating the Passover in the time of our Saviour varied slightly from the mode prescribed at its first institution. It was no longer necessary to eat it with the loins girded, and staff in hand, but the participants reclined as they did at other meals. Cups of wine were passed round, one at the commencement of the feast, the second after the bitter herbs had been eaten, the third, called "the cup of blessing" (1 Cor. x. 16), after the lamb had been eaten, and the fourth at the conclusion of the feast. Psalms were also sung, the 113th and 114th after the second cup, and the 115th to the 118th before drinking the fourth. We have notice of two of these cups on that solemn occasion when our Lord instituted the sacrament of His body and blood:—"He took the cup and gave thanks, and said, Take this and divide among yourselves. . . . Likewise also the cup after supper, saying, This cup is the New Testament in My blood, which is shed for you" (Luke xxii. 17, 20). We have also notice of the concluding hymn:—"When they had sung an hymn, they went out into the Mount of Olives" (Matt. xxvi. 30).

The whole subject of the Paschal feast is of so much interest that we subjoin the following account of the mode in which it is celebrated by the Jews of our own time:—"The passover is kept, as all readers of Scripture know, on the fourteenth day of the first month. I shall say nothing of its original institution, nor of the manner in which it is appointed to be kept in the land of Judea, but shall simply remind my Christian friends, that it consisted of two parts, the paschal lamb, and the unleavened bread. No sacrifices being allowed out of the land, the dispersion of the Jews has necessarily caused an alteration in the mode of this part of the commemoration; but as there is no

occasion to make any change in any other part, we may suppose that, in other respects, it is celebrated now in the same way it has always been ; there is, at least, strong reason to believe, from the narrative in the Gospels, that in the days when our Lord Jesus Christ partook of it, the mode was the same as that at present in use.

“In order to make some of the customs I shall mention more easily understood, I must inform my readers that the word *homitz* has a wider signification than is generally attached to that of *leaven*, by which it is rendered in the English Bible. Homitz signifies the fermentation of corn in any shape, and applies to beer, and to all spirituous liquors distilled from corn. While, therefore, there are four days in passover week on which business may be done, being, as it were, only half-holidays, a distiller or brewer must suspend his business during the whole time. And I must do my brethren the justice to say, that they do not attempt to evade the strictness of the command to put away all leaven, by any ingenious shift, but fulfil it to the very letter. I know an instance of a person in trade who had several casks of spirits sent to him, which arrived during the time of the passover ; had they come a few days sooner, they would have been lodged in some place apart from his house until the feast was over ; but, during its continuation, he did not think it right to meddle with them ; and after hesitating a little time what to do, he at length poured the whole out into the street. About the time of harvest, the pious Jews, who keep a watchful eye over their less scrupulous brethren, go often into the fields to watch the first ripe wheat ; and no expense is spared to get in a sufficient quantity as quickly as possible, wherewith to bake the unleavened bread in the ensuing spring. This is carefully kept in a dry place, lest any moisture should fall upon it, and cause fermentation. About three months before Easter, the Jews in different towns have a mill,

for which the Gentile proprietors generally make them pay a large sum of money. They take a whole week to clean it, so that the least mark of the old flour is not to be seen. When the time of the feast draws near, a baker's oven is also hired; which must be heated several times before they consider that the 'old leaven is purged out.' The poor Jews and Jewesses are then employed in kneading and rolling out the cakes as quickly as they can: so that the whole operation must not exceed ten minutes. If there are not poor Jews enough in the place to do the whole work, the richer ones share in this pious labour. The night before the passover, the master of the family searches the house with candles, removing every crumb of bread that may be lying about; blessing the Lord who hath commanded His people to put away leaven. The day before the feast begins, all the first-born males amongst the Jews fast, in commemoration of God's goodness in sparing them when He smote all the first-born of the Egyptians; and, before sunset, they assemble in the synagogue for prayer. The prayers at this season are peculiarly interesting; for, while praise is given to God for the Egyptian deliverance, prayer is offered for the still greater deliverance that is to take place at the time of the Messiah: 'Lord deliver us,' say they, 'from the hands of our enemies, and gather us from the four corners of the earth, through the Messiah, the Son of David, our Righteousness.' The solemn evening having come, the master of the house, on their return from the synagogue, sits down at the head of the table, the whole family, including the Jewish servants, being assembled round it. On the table are placed three plates, one contains three passover-cakes, another horseradish and bitter herbs, and a third a bone of lamb, or a small piece of roast meat, and a roasted egg: the two last are in commemoration of the paschal lamb, and the offering that accompanied it. The three cakes are put in a napkin; one at the top,

one in the middle, and one at the bottom. Besides these three plates, there are other two dishes; one containing vinegar or salt and water, the other a mixture of various ingredients worked up to the consistence of lime, in remembrance of the lime in which our fathers worked in Egypt. Each individual at table is provided with a glass, or small cup, for wine, which is filled four times in the course of the service. Among the older and more devout Jews, it is customary for the master of the family to sit exactly in the manner prescribed in Exodus, with his loins girt, his staff in his hand, and shoes on his feet, just as if he had gone out of Egypt yesterday.

“The service commences by the repetition of several blessings; and then they drink the first cup of wine, called the wine of the sanctification. The master of the house then dips some of the bitter herbs in vinegar, and gives a small portion to each one at table. He then breaks the middle cake, leaves one half in the dish, and hides the other until after supper. The Jews do not profess to know with certainty what this hidden part signifies; but the common belief is, that it is in commemoration of the hidden manna; and in this opinion I am disposed to join. They then lay hold of the dish containing the passover-cake, and the bitter herbs, and say:—‘Lo! this is as the bread of affliction, which our ancestors ate in the land of Egypt; let all those who are hungry come and eat thereof, and all who are needy come and celebrate our passover. At this time we are here; next year we hope to be in the land of Israel. Now we are servants; next year we hope to be free children.’

“The youngest in the company then asks,—‘Wherefore is this night distinguished from all other nights?’ To which the whole of the others reply, ‘Because we were slaves unto Pharaoh in Egypt, and the Lord our God brought us out from thence, with a mighty hand and an outstretched arm.’

“They then proceed to rehearse God’s mighty acts of deliverance towards our fathers ; the head of the family reading or repeating, the rest making responses. When this is finished, the unleavened bread is shown to all, as a mark of their freedom, and a portion of it is received and eaten by each. They again eat bitter herbs, dipped in the mixture that represents the lime. This concludes the first and greater part of the service. Supper is then put on table, and is a meal of social rejoicing. The union of domestic enjoyment with religious services was, in the Jewish religion, the appointment of God Himself ; and it is probably only those who have experienced it can fully understand the wisdom of the Divine Legislator in thus connecting the highest act of which man is capable, that of worshipping God, with the purest and holiest of natural affections.

“The supper being ended, two large cups are filled with wine. One of these is taken by the master of the house, and a blessing pronounced. This blessing refers very distinctly to the time of the Messiah’s reign.—‘Oh Most Merciful : make us to inherit the day when all shall be Sabbath and we shall rest in life for ever : Oh Most Merciful ! cause us to be inheritors of the day when all shall be good : Oh Most Merciful ! make us worthy to see the days of the Messiah, and live in the world to come : May He who exalteth the salvation of his king, and showeth mercy to his anointed, to David and his seed for evermore, who causes peace to exist in the heavens, cause His peace to be put upon us, and upon all Israel.—Amen.’ This is in strict harmony with the prayer of our Lord : . . . ‘Thy kingdom come ; Thy will be done on earth as it is in Heaven.’ After this blessing the head of the family gives the cup to all those sitting around. He then brings forth the hidden cake, and distributes a piece to each. The second cup of wine, called Elijah’s cup, is then placed before him, the door is

opened, and a solemn pause of expectation ensues. It is at this moment that the Jews expect the coming of Elijah will take place, to announce the glad tidings that the Messiah is at hand. Well do I remember the interest with which, when I was a boy, I looked towards the door, hoping that Elijah might really enter; for, notwithstanding the disappointment year after year, his arrival is still confidently expected. Of this cup of Elijah no one partakes, but it is looked upon as sanctified. The ceremony concludes by singing the hymn of 'Lord, build thy temple speedily;' at the end of which, the head of the family says, 'This year we are here; may we be next year in Jerusalem.'

"I would make a few remarks on this feast, as viewed in connection with the first institution of our Lord's Supper. The passover has been celebrated by the Jews, without intermission, since the Babylonish captivity; and as we are not a people given to adopt modern innovations of any sort, it is probable the mode has never been changed in any other way than by the addition or substitution of different prayers, suited to the state of dispersion, which are to be met with in all the various services, as well as allusions to the sayings of certain eminent men, the date of which is of course not difficult to ascertain. It is, therefore, most probable that our Lord and His disciples, in all the ceremonial part, commemorated it in the same manner as we now do. The custom of dipping the bitter herbs seems to accord with Christ's words—'He that dippeth with me in the dish,' 'He to whom I shall give a sop when I have dipped it.' In reading the narratives of the four Evangelists, we must remember they were written by Jews, and that those for whom they were first written were either Jews or the disciples of Jews; none of them, therefore, enter into any detailed account of the services of that evening, but simply allude to them as matters well known. We are not, therefore, to be surprised that the two

cups are not mentioned in all the narratives ; but to regard the narrative of them by St. Luke as sufficient evidence that they were used. In chap. xxii. 17, it is said,—‘ He took the cup, and gave thanks, and said, Take this, and divide it among yourselves:’ and in verse 20, ‘ Likewise also the cup *after* supper, saying This cup is the new testament in my blood. . . .’ The breaking of the bread being mentioned in connection with this cup, gives us every reason to suppose that it was the hidden cake which our Lord used for that purpose, and which I have already said is generally considered commemorative of the hidden manna. It is very probable that this was introduced during the time of the second Temple, the pot with the manna not being there. Our Lord said to them at a former period,—‘ Your fathers did eat manna in the wilderness, and are dead : . . . he that eateth of Me shall never die. The bread that I will give is My flesh, which I will give for the life of the world.’

“ It seems very appropriate to take that which was used as an emblem of the hidden manna to represent that broken body, given for the life and nourishment of the world, as the manna was given to the children of Israel.”—See *A Brief Sketch of the Present State and Future Expectations of the Jews*, by RIDLEY H. HERSCHELL, pp. 54, ff.

It remains for us to state the order of the proceedings for the seven days which followed the eating of the paschal lamb. These were originally regarded as a distinct period, for we read :—“ In the fourteenth day of the first month at even is the Lord’s passover. And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord : seven days ye must eat unleavened bread ” (Lev. xxiii. 5, 6). This distinction does not appear, however, to have been maintained in the New Testament age : for the fourteenth is then described as “ the first day of the feast of unleavened bread ” (Matt. xxvi. 17 ; Mark xiv. 12). During

these seven days all leaven was rigidly excluded from the food and even from the houses of the Israelites, and a daily sacrifice was offered, consisting of two young bullocks, a ram, seven lambs, and a goat, with a meat-offering, in addition to the usual burnt-offering (Numb. xxviii. 19—24). The first and last of the seven days were high days: "In the first day shall be an holy convocation; ye shall do no manner of servile work therein:" and the same is repeated of the seventh (Numb. xxviii. 18, 25). On the second of the seven days (for so the words "the morrow after the Sabbath" in Lev. xxiii. 11, are generally understood) the first-fruits of the harvest were presented before the Lord as a wave-offering, together with a lamb of the first year for a burnt-offering, a meat-offering of two tenth deals of fine flour mingled with oil, and a drink-offering of the fourth part of an hin of wine. Until this ceremony had been accomplished the Israelites were strictly prohibited from partaking of the fruits of the harvest in any form:—"Ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings" (Lev. xxiii. 9—14). Sacrifices were also offered up by the various worshippers, in accordance with the precept:—"None shall appear before me empty" (Exod. xxiii. 15).

The feast of weeks was so called because it was fixed at an interval of seven weeks from the passover. In the New Testament it is named the Pentecost, from a Greek word signifying *fiftieth*, the day on which it was observed being the fiftieth from "the morrow after the Sabbath" (Lev. xxiii. 15, 16). It was also named "the feast of harvest" (Exod. xxiii. 16); and "the day of the first-fruits" (Numb. xxviii. 26), because the first-fruits of the harvest were then offered before the Lord. The ceremonies to be observed are thus described:—"Ye shall bring out of your habitations

two wave loaves of two tenth deals: they shall be of fine flour; they shall be baked with leaven; they are the first-fruits unto the Lord. And ye shall offer with the bread seven lambs without blemish of the first year, and one young bullock, and two rams; they shall be for a burnt-offering Then ye shall sacrifice one kid of the goats for a sin-offering, and two lambs of the first year for a sacrifice of peace-offerings. And the priest shall wave them with the bread of the first-fruits for a wave offering before the Lord, with the two lambs" (Lev. xxiii. 17—20). The worshippers were enjoined to present each a "tribute of a free-will offering" according as God had blessed them in the harvest, and to rejoice before the Lord God, themselves, their families, and dependents (Deut. xvi. 10, 11).

The peculiar features in the offerings appropriate to the Pentecost are (1) the use of leaven in the loaves, and (2) the addition of a sin-offering and a peace-offering to the other offerings ordered for the feast of unleavened bread. The first of these peculiarities turns upon the circumstance that the feast was commemorative of the harvest, and that the bread was therefore such as was usually consumed as food, whence it is ordered to be taken "out of your land." The second seems to have been designed to counteract the impression which the use of leaven might have conveyed, and to infuse a sense of guilt even in connection with a participation of the bounties of Providence. The observance of this festival was regularly maintained down to the Apostolic age. We know that the Jews were wont to assemble at Jerusalem from the most distant parts of the civilized world: for it was "when the day of Pentecost was fully come" that the Holy Ghost descended on the disciples, and under His influence about three thousand souls were brought into the Church (Acts ii.), a noble first-fruits of a noble harvest—the type thus being swallowed up in the antitype, and the bounty of God in natural gifts being for

ever eclipsed by His yet greater bounty in spiritual gifts.

The object of the feast of tabernacles—the third of the great annual feasts—has been already stated. It would have been more correctly named the feast of booths, for the people did not live in tents, but in booths or arbours, made of “the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook” (Lev. xxiii. 40). The feast commenced on the fifteenth day of the seventh month, corresponding to our October, and continued for seven days, during which they lived in arbours such as we have described. The offerings to be made daily were more numerous than at any other feast: they consisted of a number of young bullocks, varying from thirteen on the first day to seven on the seventh, two rams, and fourteen lambs of the first year, with corresponding meat and drink offerings. The feast was prolonged to the eighth day, which was to be observed as a holy day with the sacrifice of a goat for a sin-offering, a bullock, a ram, and seven lambs of the first year as a burnt-offering (Numb. xxix. 13—39).

The feast was eminently one of joy and cheerfulness, partly on the ground of the completion of the harvest and the vintage, and partly from the sense of the goodness and protection of Jehovah manifested most signally in the preservation of His people in the wilderness:—“Thou shalt observe the feast of tabernacles seven days, after that thou hast gathered in thy corn and thy wine: and thou shalt rejoice in thy feast . . . because the Lord thy God shall bless thee in all thine increase, and in all the works of thine hands, therefore thou shalt surely rejoice” (Deut. xvi. 13—15): “Ye shall dwell in booths seven days . . . that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt” (Lev. xxiii. 42, 43). The peculiar features in this festival were the abundance of the offer-

ings and the dwelling in booths, the former being in accordance with the season, and representing the abundance of the harvest, the latter being symbolical of Divine protection.

In the time of our Saviour, the eighth day of the feast was celebrated with peculiar solemnities, of which we have no notice in the Mosaic law. In the first place the worshippers made their appearance bearing in their left hands a branch of citron, and in their right a palm branch encircled with twigs of willow and myrtle: a custom supposed to have been founded on an erroneous view of the meaning of Leviticus xxiii. 40 :—"Ye shall take you on the first day the boughs." In the second place the people went outside the walls of Jerusalem in solemn procession, the priests bearing a golden pitcher, which they filled with water out of the fountain of Siloam. This was brought into the Temple, and being first mingled with wine, was poured out by the priests at the foot of the altar of burnt-offerings. The people in the mean time sang those words of the prophet Isaiah, "Therefore with joy shall ye draw water out of the wells of salvation" (Isaiah xii. 3). It is supposed that this custom was intended to solicit the blessing of the autumnal rains for the approaching seed-time, which were of so great consequence after the drought of an Eastern summer; and it appears to have been first practised by the Jews after their return from captivity in Babylon. It was then that the prophet Zechariah said, "It shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the Feast of Tabernacles. And it shall be that whoso will not come up, . . . upon them shall be no rain" (Zech. xiv. 16, 17). It is probable that the Jews derived this rite from the Persians and other nations, among whom they had dwelt in their captivity. The ancient Persians kept a

feast, the name of which (Abrizan) means the *pouring out of water*, which was preparatory to the descent of the autumnal rains. It is therefore very likely that the returning Jews might think of adding some memorial of Jehovah's being the Giver of Rain to their ancient feast, which was to be celebrated about the same time with the Persian festival.

It is thought that our blessed Lord alluded to this ceremony, when "on the *last day*, that *great day* of the feast, He stood and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water" (John vii. 37, 38), alluding, as the Evangelist tells us, to the future outpouring of the Holy Spirit.

The feasts which we have described formed two groups or cycles, and thus each feast was connected with the members of the same group. There was one solemn day in the year which stood by itself, and was marked by peculiar and most impressive rites—the great Day of Atonement. Other religious days were associated with joy and feasting: this with the deepest contrition and fasting. It occurred shortly before the feast of tabernacles, on the tenth day of the seventh month. The ceremonies to be observed, as described in the Mosaic law, presented the following remarkable features.

1. On this day alone in each year the high priest entered within the vail:—"Speak unto Aaron thy brother, that he come not at all times into the holy place within the vail before the mercy seat, which is upon the ark, that he die not. . . . He shall take a censer full of sweet incense beaten small, and bring it within the vail. . . . Then shall he kill the goat and bring his blood within the vail" (Lev. xvi. 2, 12, 15). On this day he entered twice at all events, if not oftener, but at no other period whatever. How superior is our great High Priest to His Jewish representative !

He hath "entered in once (*i. e.* once for all) into the holy place" (Heb. ix. 12), and hence we have a hope, "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus" (Heb. vi. 19, 20).

2. The high priest before entering had to make atonement for himself and for the sanctuary:—"Thus shall Aaron come within the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering. . . . And Aaron shall make an atonement for himself and his house" (Lev. xvi. 3, 6). St. Paul draws attention to this as proving the insufficiency of the Levitical priesthood and its great inferiority to the priesthood of the Messiah:—"Into the second (*i. e.* the holiest of all) went the high priest once every year, *not without blood*, which he offered *for himself*, and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest. . . . But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands . . . neither by the blood of goats and calves, but by His own blood, He entered in once into the holy place" (Heb. ix. 7, 8, 11, 12).

3. The high priest was directed to take two goats and present them before the Lord: he then cast lots upon the two goats, one lot for the Lord, and the other lot for Azazel, or as our version renders it, for the scapegoat. The goat for the Lord was sacrificed, the other was to be presented alive before the Lord, and then to be let go for Azazel into the wilderness. But before sacrificing the goat the high priest made atonement for himself, as already stated, and entered within the veil bearing a censer full of burning incense, and a portion of the blood of the bullock slain for himself, which he sprinkled before the mercy-seat seven times. He then killed the goat for the Lord and brought his blood within the veil, and sprinkled it in the same

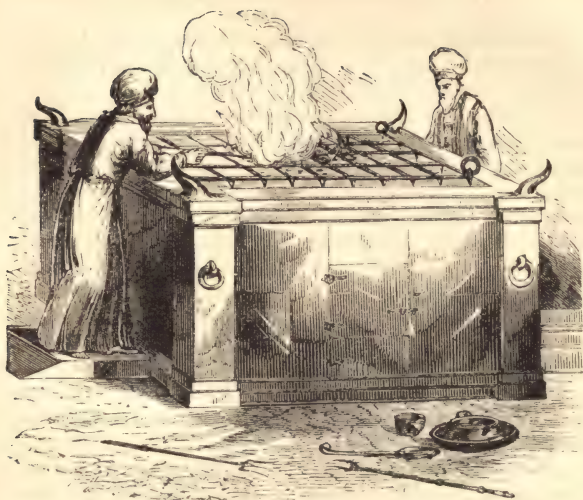
manner, and then going out unto the altar "that is before the Lord" (the altar of burnt-offering), he made an atonement for it by placing a portion of the blood of the victims on the horns of the altar and sprinkling it seven times with the same. He then took the other goat and acted as directed in the following passage:—"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man (*i. e.* a man appointed for the office) into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness" (Lev. xvi. 8—22).

The significance of this ceremony is tolerably clear. The sacrifice of the goat to Jehovah formed the atonement: the sending away of the live goat, with the sins of the people figuratively placed upon his head, betokened in a visible manner the effects of that atonement—the complete removal of their guilt. Whether the term Azazel signifies, as some think, this *complete removal*, or whether it is a name for Satan, the great author of sin, is doubtful. But whichever sense we take the significance of the rite remains: in the latter case it would be a sending away of the sin from the people to the prime mover and agent of sin—sending to him, as it were, the burden of it, and inflicting on him the punishment. The meaning of the term, however, is doubtful, and either of the views above given is preferable to the one adopted by our translators, that it signified a *scape* or *escaped* goat; for this fails to suit either the context or the meaning of the rite. We see in the solemn ceremony of the day of atonement a type of Him who "hath borne our griefs, and carried our sorrows" (Is. liii. 4), of the "Lamb of God that taketh away the sin of the world" (John i. 29)—of the Christ who "was once offered to bear the sins of many"

(Heb. ix. 28)—and who in His one person united all the redeeming qualities foreshadowed in the living goat, and in that which died.

In addition to the feasts enjoined by the Mosaic law, there were two very generally observed by the Jews subsequently to the Babylonian captivity. The first of these was entitled the feast of Purim, meaning *lots*, in commemoration of the escape of the Jews dwelling in Persia from the massacre meditated by Haman, through the warning given them by Mordecai and Esther:—"Because Haman . . . had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them and to destroy them; but when Esther came before the king, he commanded by letters that his wicked device which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows. Wherefore they call these days Purim, after the name of Pur" (Esth. ix. 24—26). It was celebrated on the fourteenth and fifteenth day of the month Adar, corresponding to our March: the thirteenth, on which Haman is supposed to have cast the lot, was observed as a fast-day.

The other feast, entitled the feast of the dedication, was instituted to commemorate the purification of the Temple in the year 164 B.C., after the profane desecration of it by the Syrian king Antiochus Epiphanes. It was celebrated on the 25th and seven following days of the month Chisleu (December), and was an occasion of great national rejoicing (1 Macc. iv. 52—58). There appears to have been no special ceremonial for the day; but the people illuminated their houses in token of joy, and hence the festival was sometimes termed the feast of light. A casual notice of this feast occurs in the New Testament:—"And it was at Jerusalem, the feast of the dedication, and it was winter. And Jesus walked in the Temple in Solomon's porch" (John x. 22, 23).



OFFERING SACRIFICE.

CHAPTER XXX.

SACRIFICE.

PATRIARCHAL OFFERINGS.—THEIR MEANING.—MOSAIC OFFERINGS.—MATERIALS ENJOINED TO BE OFFERED.—THEIR SIGNIFICANCE.—METHOD OF MAKING OFFERINGS.—SIGNIFICANCE OF THE CEREMONIES OBSERVED IN OFFERING SACRIFICE.—VARIOUS CLASSES OF OFFERINGS.—DISTINCTION BETWEEN SIN-OFFERINGS AND TRESPASS-OFFERINGS.—SIN-OFFERING.—ITS TYPICAL SIGNIFICANCE.—TRESPASS-OFFERING.—BURNT-OFFERING.—ITS SIGNIFICANCE.—PEACE-OFFERING.—MEAT AND DRINK-OFFERING.—COVENANT SACRIFICES.—CONSECRATION SACRIFICES.

THE creation of the world, and more particularly of man, was designed to forward the glory of the great Creator. The manner in which this object was to be

effected, has varied at different periods according as man's condition or the expressions of the Divine will have varied. In the garden of Eden man fulfilled his destiny by an uninterrupted service of praise and contemplation: his was a perpetual Sabbath, and from the altar of his pure heart there ascended a reasonable sacrifice more acceptable to God than the blood of bulls and goats. But when man fell, a change necessarily took place in his service corresponding to the change in his position relative to the Godhead. He was thenceforth to express his sense of his own sinfulness and of the goodness of God towards him in the preservation of his life by outward acts of a more definite character. Accordingly we find the sons of Adam presenting a portion of their substance to the Lord:—"In process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock and of the fat thereof" (Gen. iv. 3, 4).

Whether the patriarchal offerings were presented in obedience to a direct command of God, or whether they were dictated by an instinctive sense of propriety in man's heart, we are not informed: but even if the latter were the case, the Divine institution of sacrifice would be sufficiently established, inasmuch as the instincts of man were in this instance undoubtedly implanted in him by God, and may be regarded as equivalent to a Divine command. Nor is it necessary for us to define with minuteness the religious ideas which accompanied the offerings and sacrifices of the patriarchal age: the word "offering" applied to them shows that they were regarded as *gifts* from an inferior to a superior, and that they expressed the feelings of gratitude for mercies received, together with an acknowledgment of the sovereignty of Jehovah. Thus Noah showed his sense of his obligations for his preservation from the flood:—"Noah builded an altar unto the Lord; and took of every clean beast and of every

clean fowl, and offered burnt offerings on the altar" (Gen. viii. 20). Thus again Abraham when he received the promise of the land of Canaan "builted an altar unto the Lord" (Gen. xii. 7). The act of offering was also connected with kindred acts of worship:—"Abram builded an altar unto the Lord, and called upon the name of the Lord" (Gen. xii. 8), and again he returned "unto the place of the altar, which he had made there at the first; and there Abram called on the name of the Lord" (Gen. xiii. 4). We read the same of Isaac (Gen. xxvi. 25), and we infer the accompaniment of prayer from the names given to the altars by Jacob (Gen. xxxiii. 20, xxxv. 7). Every offering was acceptable in proportion to its value in the eyes of the giver, and hence the offering by Abraham of his son—his only son Isaac, whom he loved—was the very highest act of devotion, and was rewarded with the remarkable promise:—"In thy seed shall all the nations of the earth be blessed" (Gen. xxii. 18). It was thus, among other acts, that from the very earliest ages the vital principle of faith was exhibited in the saints of God:—"By faith Abel offered unto God a more excellent sacrifice than Cain;" "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises, offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up even from the dead" (Heb. xi. 4, 17—19).

The Mosaic law both gave the Divine sanction to the practice of sacrifices and offerings, and laid down minute directions as to the mode in which they were to be offered. The materials to be used were partly from the animal and partly from the vegetable kingdom. Of the former there are specified oxen, bullocks, cows, calves, sheep, goats, turtle-doves and pigeons; of the latter, parched grain, fine meal, oil, frankincense, salt, and wine. The animals were, it will be observed, such as were ordinarily domesticated and eatable: they

were required to be of a certain age, the young ones of not less than eight days, and generally as yearlings, and the oxen of the age of three years. They were also to be without spot or blemish, so that the "blind, or broken, or maimed, or having a wen, or scurvy, or scabbed" were forbidden (Lev. xxii. 22), and hence the remonstrance of the prophet:—"If ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil?" (Mal. i. 8). The turtle-doves and pigeons were generally allowed to be offered by the poor in lieu of the larger sacrifices: this was the case, for instance, with the offering for purification:—"If she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons" (Lev. xii. 8), and such an offering was presented by the Virgin Mary after the birth of the Saviour (Luke ii. 24). The oil and the frankincense were mixed with the meal and corn in the meat offering. The various kinds of cakes made with these materials are described in Leviticus ii. In the first place we have fine flour, oil, and frankincense mixed together, but not baked (v. 1); then unleavened cakes of fine flour with oil, baked in the oven (v. 4); thirdly, the same materials, baken in a pan, and afterwards broken up, and covered with oil (v. 5, 6); and lastly, the same, baken in a frying-pan (v. 7). The grain was to be presented in the form of "green ears of corn dried by the fire, even corn beaten out of full ears" (v. 14). The use of leaven was prohibited, on account of its putrefying qualities; so also was honey, which was liable to ferment:—"Ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire" (v. 11). The use of salt, on the other hand, was specially enjoined:—"Every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt" (v. 13). The reason of this was because salt symbo-

lized fidelity to the terms of the covenant: hence it served to remind the Israelites of the bond which existed between themselves and Jehovah, and of the faithfulness expected of them as exhibited by Him.

The pious Israelite was thus taught by the character of the offerings prescribed by the law, that he was to offer to Jehovah the very best service that lay in his power; that he was to be himself sincere and without offence, even as his offering was to be without spot or blemish; that he was to remember the covenant between himself and his God, as taught by the constant use of salt; that he was to cast forth from his heart all impurity, even as he rejected leaven from his meat offering; that he was to seek the aid of the Holy Spirit, as symbolized by the oil; and above all, that he was to seek a higher sustenance than the bread which nurtureth the body, even the bread which should nurture his soul to everlasting life.

We now come to describe the manner in which the offerings were to be made, as ordered in the two first chapters of Leviticus. With regard to the animals, exclusive of the birds, we read:—"If any man of you bring an offering unto the Lord . . . he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord. And he shall put his hand upon the head of the burnt offering . . . and he shall kill the bullock before the Lord. . . . And if his offering be of the flocks, he shall kill it on the side of the altar northward before the Lord. . . . And the priests shall bring the blood, and sprinkle the blood round about upon the altar. And he (the offerer) shall flay the burnt offering and cut it into his pieces . . . and the priests shall lay the parts, the head and the fat, in order upon the wood that is on the fire which is upon the altar, but his inwards and his legs shall he wash in water; and the priest shall burn all on the altar" (Lev. i. 2—13). Sometimes a portion of the blood was placed upon the horns of the altar, and the

remainder poured out round the base of the altar, as was done at the consecration of the priests (Exod. xxix. 12). Or again, the blood was sprinkled, and placed on the altar of incense, as prescribed in regard to the sin-offering for ignorance:—"The priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail of the sanctuary. And the priest shall put some of the blood upon the horns of the altar of sweet incense" (Lev. iv. 6, 7). Or lastly, the blood was partly sprinkled before the mercy-seat within the vail of the tabernacle, as on the great day of atonement (Lev. xvi. 14).

Special directions are given for the offering of a bird: the priest was ordered to wring its neck (not "wring it *off*," as in our version, for the head was left hanging to the body) and to press out the blood by the side of the altar. He then threw away its crop "with the filth thereof," tore the wings nearly but not quite off—a proceeding analogous to the cutting in pieces practised in the case of the larger animals,—and then burnt it upon the altar (Lev. i. 14—17).

The meat offering was not wholly consumed on the altar except when it was offered by a priest (Lev. vi. 22). When it accompanied a burnt offering, the priest offered a "memorial" or, as the expression may perhaps mean, a *certain portion* of it on the altar, and retained the remainder for his own consumption (Lev. ii. 2, 9). But if the meat offering were offered for a thanksgiving, the offerer presented one of the unleavened cakes as a heave offering unto the Lord, which afterwards became the property of the officiating priest; the remainder was consumed by the offerer himself (Lev. vii. 12—15).

The meaning of the rites of sacrifice is in part explained, and, where not explained in words, receives illustration from the significance of the acts which accompanied it. In the first place an atoning virtue was attached to the sacrifice, as we read;—"It shall

be accepted for him to make atonement for him" (Lev. i. 4). The offerer laid his hand on the head of the victim, and signified that the animal was his representative. He thus in a figure transferred the weight of his sins to the sacrifice, and at the same time presented himself to Jehovah, for pardon and acceptance. The shedding of the blood of the sacrifice betokened the total surrender of it to Jehovah; for the blood was regarded as the seat of life, and the Israelites were forbidden to eat thereof on account of the atoning virtue attached to it:—"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul" (Lev. xvii. 11). The consumption of the flesh by fire signified the essential holiness of the Deity, consuming that which is corruptible, and purifying that which is incorruptible—destroying the sacrifice, but clearing the sacrificer: it also signified the acceptance of the sacrifice by the Almighty, the fire being the representative of His presence, as is occasionally declared:—"There came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat" (Lev. ix. 24).

The offerings of the Jews were directed to various objects, and received names corresponding to those objects. First in importance comes the sin offering, closely connected with which stands the trespass offering. The distinction between these two is not very clear: both appear to be directed to sins of ignorance; for we read in Lev. iv. 2, 3:—"If a soul shall sin through ignorance against any of the commandments of the Lord . . . then let him bring for his sin which he hath sinned, a young bullock without blemish unto the Lord for a sin offering": and again, in Lev. v. 15:—"If a soul commit a trespass, and sin through ignorance, in the holy things of the Lord, then shall he bring for his trespass unto the Lord a ram." We also

read in Numb. xv. 27—30 :—"If any soul sin through ignorance, then he shall bring a she goat of the first year for a sin offering. And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the Lord, to make an atonement for him ; and it shall be forgiven him. But the soul that doeth ought presumptuously . . . that soul shall be cut off from among his people." The distinction therefore is evidently not between sins of wilfulness and sins of infirmity, but one of a finer character. An examination of the instances in which each is required has led some writers to suppose that the distinction lies in the *publicity* or *privacy* of the sin. If a person had committed a sin against the Lord of a manifest and patent character, so that he might be convicted of it, or if it might be presumed that he had committed such an act, then it was a case for a sin offering ; but if the sin was known to himself only, and not such as he could be publicly convicted of, then it was a case for a trespass offering. Another, and perhaps a more probable view derived from the same mode of observation is, that the trespass contains the idea of a *debt*, or the breach of a specific obligation of a pecuniary nature, whereas the sin consists in the inward principle of evil, where no such injury is effected to other parties. To defraud God of His property in tithes or offerings (Lev. v. 14—16), to keep back from a neighbour property entrusted or found (Lev. vi. 1—7), or to withhold the payment of a debt (Numb. v. 5—10), were cases of trespass ; so also to transgress any commandment of the Lord, even "though he wist it not" (Lev. v. 17—19). On the other hand all cases of uncleanness, such as after the birth of a child (Lev. xii. 6, 8), leprosy (Lev. xiv. 19, 22), or the proximity of a corpse to one performing the Nazarite's vow (Numb. vi. 10, ff.), were cases of sin ; and the presence of such states was implied by the command to offer sin offerings on all the great feasts, as at the

new moon, the Passover, the Feasts of Weeks, of Trumpets, and of Tabernacles (Num. xxviii. 22—xxix. 11), as well as at the consecration of priests and Levites (Exod. xxix. 14, 36), and by the high priest on the great day of Atonement (Lev. xvi. 3, 6, 11).

The sin offering consisted of either a bullock, a goat, a kid, a lamb, a turtle-dove, or a young pigeon, together with the tenth part of an ephah of fine flour. The trespass offering consisted either of a ram, or of a lamb. The offerer of a sin offering laid his hand on the head of the victim, and it thus became "sin" for him (for so the word rendered "sin offering" literally means). Hence St. Paul, speaking of the atoning sacrifice made by Christ, says:—"He hath made Him to be *sin* (*i. e.* sin offering) for us, who knew no sin" (2 Cor. v. 21). A portion of the blood of the sin offering was either placed on the horns of the altar or sprinkled in certain parts of the sanctuary. Thus was figured a nearer approach to the mercy and grace of God than in the cases where the whole of the blood was poured forth about the altar: for the horns symbolized strength, and so the power to forgive and cleanse; and the sprinkling of the blood towards the sanctuary, as in the case of the red heifer (Num. xix. 4), or within the sanctuary between the Holy place and the Holy of Holies, as on the occasion of a sin offering for the congregation (Lev. iv. 16—18), or again the sprinkling of the blood on the mercy seat, as on the great day of Atonement (Lev. xvi. 15), all these acts betokened nearer and nearer approaches to God for grace and pardon. In these actions we behold a close type of the Saviour:—"Christ being come an High Priest of good things to come by a greater and more perfect tabernacle, not made with hands . . . neither by the blood of goats and calves, but by His own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats . . . sanctifieth to the purifying of the flesh, how much more shall the

blood of Christ . . . purge your conscience from dead works to serve the living God" (Heb. ix. 11—14). And again, the sprinkling is stated as the ground of our confidence:—"Having therefore boldness to enter into the holiest by the blood of Jesus, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience" (Heb. x. 19, 22). This is the "blood of sprinkling which speaketh better things than Abel" (Heb. xii. 24); for Abel called to heaven for vengeance, but the blood of Christ pleads for forgiveness. And hence the saving effects attributed to the sprinkling in the opening verses of St. Peter's epistle:—"Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus" (1 Pet. i. 2).

The flesh of the sin offering was disposed of in the following manner. The fat and the kidneys, which, it is supposed, were in some way regarded as symbols of the higher part of man's nature, were burnt upon the altar: the rest of the animal was eaten by the priests in the holy place in case the offering were on behalf of an individual, but, if it were for the congregation or for the priests themselves, then it was taken outside the camp and burnt. The ground of this difference may be inferred from the following passage:—"Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord?" (Lev. x. 17), whence it appears that the eating of the flesh was a symbolical act by which the priests identified themselves with the offerers, and stood as their representatives; but, no such idea of representation could enter in, if the offering was made by the priest either for himself, or for the whole congregation, including himself, and therefore in this case the animal was to be burnt.

The treatment of the trespass offering presents the following peculiarities. The animal was valued "according to the shekel of the sanctuary," and so the offerer was reminded of the *debt* which he owed, and which he transferred to the victim by the act of laying his hand on its head. The blood of the victim was simply to be sprinkled "round about the altar" (Lev. vii. 2). The victims were always males—either a ram or a he-lamb (Lev. xiv. 12, 21), whereas in the sin offering female victims were admitted. Lastly, trespass offerings were only offered for private individuals, not for the congregation.

We now come to the burnt offering, which was of more general use, but had a less distinctive object than the two already described. The Hebrew name for it signifies literally "an ascending," in the sense either of bringing the victim up to the altar to be offered, or of the ascent of the victim itself in the fire of the altar to heaven. The distinctive feature in the burnt offering was, that it was *wholly* burnt, instead of being partially consumed by the priests or the offerer, as was the general rule in other sacrifices: and hence it is sometimes termed a "whole burnt sacrifice or offering," (Deut. xxxiii. 10; Ps. li. 19). It was designed as an act of general honour and service to Jehovah, and hence took place, not only on special occasions as an adjunct to sin offerings (Lev. v. 7; xii. 6, 8; Num. vi. 11; xv. 24) or to thank offerings (Ex. x. 25; Num. x. 10), but as a regular sacrifice on each day, morning and evening, on the Sabbath, and on all the great feasts (Num. xxviii. xxix.).

The animals appointed for burnt offerings were invariably males, either bullocks, calves, rams, lambs or goats; in the case of the poor, turtle-doves and young pigeons, without regard to sex, were permitted. The animal was slain at the altar: a portion of its blood was sprinkled "round about upon the altar" (Lev. i. 5): it was then flayed, the skin becoming the per-

quisite of the priest (Lev. vii. 8): its flesh was cut in pieces, and after certain parts were washed, it was laid upon the altar, and was then consumed wholly by fire, "a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord" (Lev. i. 9).

The burnt offering represented an atoning virtue, as is expressly stated:—"It shall be accepted for him, to make atonement for him" (Lev. i. 4). Its constant use therefore implied the necessity of atonement, whenever man would approach God: in other words, it implied the deeply-seated presence of sin. It also implied the necessity of a complete eradication of that sin, and of a complete dedication of the person to holiness. For, the offerer transferred his sin to the victim, which was then wholly consumed, the fire purifying the offerer while it consumed the offering: the *wholeness* of the offering taught man to preserve his "whole spirit and soul and body blameless" (1 Thess. v. 23); and the spotlessness of the offering taught the necessity of purity, a feature to which St. Paul alludes when he says:—"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. xii. 1).

Peace offerings formed a class distinct from any that we have hitherto described. They were designed as an expression of gratitude and thanks to Almighty God for the various mercies, temporal and spiritual, bestowed on His people. They were of three kinds:—(1) the sacrifice of thanksgiving; (2) the sacrifice of a vow; and (3) voluntary offerings (Lev. vii. 12—16). The offerings consisted of animals of the herd or the flock of either sex, without spot or defect, except in the case of voluntary offerings, when a defective animal might be offered (Lev. iii. 1 ff.; xxii. 23). The ceremonies attending the sacrifice resembled those of the burnt offering in regard to the sprinkling of the blood: certain portions of the fat alone were then burnt on the

altar "upon the burnt sacrifice," meaning *in the same manner as* the burnt sacrifice (Lev. iii. 5). The breast and the right shoulder were then taken off, and given, the former to Aaron and his sons, the latter to the officiating priest. The breast was "waved" before the Lord, *i. e.* was presented before the Lord by the act of swaying it backward and forward: the shoulder is described in our version as a "heave offering," but the term so rendered probably means only that the offering was "heaved" or taken off from the rest of the body. These portions were consumed as food in a clean place, either in or out of the precincts of the sanctuary, and the remainder of the animal was eaten by the offerer and his friends. A distinction was made between thank offerings and the other two kinds of peace offerings, in that the meat of the former could only be eaten on the day of offering; of the two latter a portion might be reserved for the morrow. Any portion of it remaining beyond the appointed time was to be burnt with fire (Lev. vii. 15—17, 30—34; x. 13—15).

The meaning of the peace offering and its accompanying ordinances is tolerably evident. It was an acknowledgment of mercies received, and therefore was of a festive and joyous character, the meat of the offering furnishing a meal for all concerned in it. The presenting of the animal and the imposition of the hand of the offerer upon its head was designed to show that all the good things of life come from God, whose is "the earth and the fulness thereof." The necessity of sanctifying the common things of the world by a dedication of them to God is also signified by this presentation, and still more by the "waving" of the portion assigned to the priest, that portion representing the whole animal and conveying a consecrating effect to the whole. The feast which followed was thus sanctified by the feeling that God had returned that which had been presented to Him, and the spirit in which such a feast would be celebrated, would illustrate

the Apostolic injunction :—"Whether ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. x. 31). The order relative to the immediate consumption of food was symbolical of the purity of the Godhead, to whose presence nothing corrupt or tainted can find admission. The extension of time in the case either of the sacrifice of a vow, or of voluntary offering, and again the permission in the latter case to offer a defective animal, appear to mark different degrees of obligation in connexion with the occasions—the thank offering being absolutely and rigidly binding on all, the vow being a voluntary act that admitted of relaxation in the mode of its performance, and the voluntary offering being, as its title implies, still less obligatory.

Meat and drink offerings consisted, the former of grain or meal with oil, salt, and frankincense, the latter of wine. They were designed to be the accompaniments of offerings of flesh, just as we usually eat bread with our meat. Hence meat offerings were not ordered on all occasions, but only where the notion of a feast was more or less realized : they were excluded in the case of sin or trespass offerings ; they were present in burnt and peace offerings. The quantity of the materials to be offered was proportioned to the size of the animal offered, a larger portion being required for a bullock than for a ram, and for a ram than for a lamb. In certain cases where the meat offering accompanied a burnt offering, as on the Sabbath, the whole of the meat offering was consumed on the altar with the sacrifice ; but, generally speaking, only a portion was consumed, and the rest became the property of the priest :—"When any will offer a meat offering unto the Lord, . . . he shall bring it to Aaron's sons the priests : and he shall take thereout his handful of the flour thereof and of the oil thereof, with all the frankincense thereof ; and the priest shall burn the memorial of it upon the altar, . . . and the remnant of the offering

shall be Aarons and his sons' " (Lev. ii. 1—3). An exception was made in regard to the offering of the priest himself, which was wholly consumed on the altar (Lev. vi. 23). In meat offerings accompanying thanksgiving offerings, and probably also in the other peace offerings, a single cake was taken out of the whole offering for the Lord, which then became the priest's portion (Lev. vii. 14), the rest, as we may infer, being returned to the offerer.

The idea conveyed in meat offerings was that of a "gift" to God, for so the word means in the original Hebrew. Its substance was therefore with great propriety selected from that which was more particularly the production of man's skill and industry, viz., corn in one of its various forms. It thus seems to symbolize spiritual activity, and the necessity which lies on us to present to Almighty God the fruits of a holy life. The consumption by the offerer himself of the cakes offered after their presentation to Jehovah, shows in a lively manner that the blessing of works of holiness will revert to him who performs them. It served as an assurance that "God is not unrighteous to forget your work and labour of love, which ye have shewed towards his name" (Heb. vi. 10).

Before concluding the subject of sacrifice, we have to notice some customs practised in connexion with forming a covenant and with the consecration of persons to God's service. The covenant was generally sealed by a sacrifice, the details of which differed from the usual routine. Sometimes the animals were divided into two portions, which were ranged in parallel rows, leaving an intermediate space, through which the contracting parties walked, thereby implying an expectation that the same fate as had befallen the victims would befall him who first broke the terms of the covenant. We have an example of this in the covenant made with Abraham:—"He took unto him all these (the victims), and divided them in the midst,

and laid each piece one against another . . . and it came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abram" (Gen. xv. 10, 17, 18). The smoking furnace and the burning lamp were the tokens of the Divine presence. There is a reference to the same custom in Jeremiah xxxiv. 18, 20 :—"I will give the men that have transgressed My covenant, which have not performed the words of the covenant which they had made before Me, when they cut the calf in twain and passed between the parts thereof . . . I will even give them into the hand of their enemies."

The ratification of the covenant between God and His people Israel was accompanied with burnt-offerings and peace-offerings, and then we read that "Moses took half of the blood, and put it in basons; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words" (Exod. xxiv. 6—8). We have here not only a ratification of the treaty, but also a consecration of the people by the sprinkling of the half of the blood on them. For the blood of the same animal being partly placed on the altar, and partly on the people, signified the union of the people with God, His acceptance of their promise of obedience, and their participation in His grace and mercy. Allusion is made to this ceremony in the epistle to the Hebrews, with a view to show the fulfilment of the typical shedding of blood in the Saviour's death :—"When Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water,

and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, 'This is the blood of the testament which God hath enjoined unto you' (Heb. ix. 19, 20). From this passage we learn that even the book was sprinkled, to signify the ratification of the terms of the covenant made between Jehovah and His people.

The consecration of the priests was also effected by the application of the blood of the sacrifice to certain parts of the body :—"He (Moses) brought the other ram, the ram of consecration : and Aaron and his sons laid their hands upon the head of the ram. And he slew it ; and Moses took of the blood of it and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot" (Lev. viii. 22, 23). The members specified were those chiefly exercised in the priestly office, and thus represented all the organs of the body, the right side being in each case specified, inasmuch as that was the strongest and most honourable. The application of the blood to these implied a covenant instituted between God and the priest, by which he and all his members were dedicated to holy offices. Subsequently to this followed a sprinkling of blood mingled with oil :—"Moses took of the anointing oil, and of the blood which was upon the altar, and sprinked it upon Aaron and upon his garments," (Lev. viii. 30). The sprinkling of the oil (the emblem of the Holy Spirit) with the blood (the seat of life), was significant of the spiritual life which the priest was to live : and the garments are specially noticed, because they were the sign of his office. Lastly, the "filling of the hands," which we have noticed in a previous chapter as an important ceremony in the consecration of priests, was significant of their yet incomplete consecration ; for Moses places the pieces in their hands, and waves them for a wave offering, and then taking them off their hand burns them on the altar. Among the pieces so burnt

was the right shoulder, to which the officiating priests were generally entitled in thanksgiving offerings, while the breast, which belonged to Aaron and his sons, was given to Moses (Lev. viii. 25—29). These particulars seem designed to show the incompleteness of their consecration at that stage of the proceeding.



PURIFICATION OF THE LEPER.

CHAPTER XXXI.

HOLY RITES AND ORDINANCES.

PURIFICATION.—OCCASIONS THAT DEMANDED IT.—MODES IN WHICH IT WAS PERFORMED.—THE CASES OF ONE WHO HAD TOUCHED A DEAD BODY, AND OF A LEPER.—PRACTICE OF PURIFICATION IN THE NEW TESTAMENT AGE.—PURIFICATION OF A TOWN FROM THE GUILT OF BLOODSHED.—CIRCUMCISION.—ITS SPIRITUAL MEANING.—THE CUSTOM OF ANOINTING.—OBJECTS AND PERSONS TO WHOM IT WAS APPLIED.—VOWS.—MOSAIC REGULATIONS RESPECTING THEM.—CORBAN.—CHEREM, OR THE VOW OF EXTERMINATION.—NAZARITE'S VOW.—THE DEDICATION OF THE FIRST-BORN, FIRST-FRUITS, AND TITHE.

Closely connected with sacrifice, and hardly inferior to it in importance and significance, were the rites of

purification as enjoined by the law of Moses. The occasions on which they were required were very various. After the birth of a child, for instance, the mother was to present herself before the sanctuary either after the fortieth day, if the child was a son, or after the eightieth, if it was a daughter: and during that period she was forbidden to touch any hallowed thing or to come into the sanctuary (Lev. xii. 1—8). A person afflicted with leprosy was unclean, and was not readmitted to the sanctuary or even to the camp until he had been regularly purified. Any person who had touched a corpse or even the carcase of an animal that had died a natural death, was unclean; and so stringent was this rule that it was extended even to touching a grave:—"Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord. . . . And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean" (Num. xix. 13, 16). So again, if a person touched the carcase of an unclean animal or even of a clean animal that had not been slain for food, he was unclean. Of the former we read:—"Whosoever beareth ought of the carcase of them shall wash his clothes, and be unclean until the even. The carcasses of every beast which divideth the hoof, and is not clovenfooted, nor cheweth the cud, are unclean to you: every one that toucheth them shall be unclean. And whatsoever goeth upon his paws, among all manner of beasts that go on all four, those are unclean unto you: whoso toucheth their carcase shall be unclean until the even. And he that beareth the carcase of them, shall wash his clothes, and be unclean until the even. . . . And if any beast, of which ye may eat, die; he that toucheth the carcase thereof shall be unclean until the even" (Lev. xi. 25—28, 39). There were besides other special cases of uncleanness to which we need not advert.

The rites of purification varied in the several cases of uncleanness. In some it consisted simply in washing the clothes on the evening of the day on which it was contracted, as, for instance, when the uncleanness arose from touching the carcase of an unclean animal. In other cases the proceeding was of a more formal character, and was accompanied with offerings of various kinds. We will take, as an example, the rites connected with the cleansing of one who had touched a corpse, as prescribed in the 19th chapter of Numbers. Such a person remained unclean for seven days, on the third and seventh of which he was to sprinkle himself with a peculiar kind of water termed the "water of separation." This was prepared by mixing with spring water a portion of the ashes of a red heifer killed according to the following directions:—"Speak unto the children of Israel that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke: and ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face: and Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times: and one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn: and the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp. And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation: it is a purification for sin."

We may observe several peculiarities in this sacrifice. The animal to be slain was to have the following

qualifications : it was to be of the female sex—a heifer ; of a certain colour—red ; thoroughly sound—without spot or blemish : and of unimpaired strength—never having been placed under the yoke. All these qualifications are signs of the fulness and freshness of life ; even the colour appears to have betokened this, for red is the colour of blood, and the blood was regarded by the Jews as the seat of life. Then again as to the mode in which it was to be sacrificed. Other victims were killed not only inside the camp but inside the precincts of the sanctuary : this, on the other hand, outside the camp. Other victims were killed by the priest ; this by another person in the presence of the priest. In other cases the blood was poured about the altar and a portion of the flesh was consumed on the altar : in this case the priest merely sprinkled a portion of the blood in the direction of the tabernacle, while the rest of it with all the flesh was burnt outside the camp. The priest was to throw into the burning mass cedar wood, hyssop, and scarlet : the two former being respectively emblematic of incorruption and purity, (“Thou shalt purge me with hyssop and I shall be clean” Ps. li. 7,) and the latter being of the colour of blood, and so emblematic of life. Finally, the ashes of the heifer were to be kept outside the camp in a clean place. The peculiarities in the mode of dealing with the sacrifice show that it was regarded as in an especial manner unclean, and this because the ashes were to be used for the purification of one who was especially unclean, the sacrifice thus adopting, as it were, the uncleanness of the Israelite and communicating to him in return its own vigour and health.

The ashes being mixed with the water were put into a vessel, and were to be applied to the unclean person in the following manner :—“ A clean person shall take hyssop and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a

bone, or one dead, or a grave: and the clean person shall sprinkle upon the unclean on the third day, and on the seventh day; and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even." The unclean person was incompetent, it should be observed, to clean either himself or another: a *clean* person, alone could apply the purifying drops, and he was to do it not with his hand, but with a purifying substance, a bunch of hyssop.

There is an allusion to the proceedings above detailed, in the epistle to the Hebrews, the writer of which points out the superiority of the blood of Christ both in itself and in its effects:—"For if . . . the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God?" (Heb. ix. 13, 14.) And this allusion reveals to us the lesson which the Israelite might learn from the rites he was to practise: for in the first place he was taught to connect death with sin, and to regard everything dead as unclean because suffering under the just penalty of sin; secondly, he was to learn the necessity of a source of cleansing external to himself, in the ashes of the heifer for the purifying of his flesh, but in something far higher and better, for that inward purifying of his spirit from the cause of death which he needed for the complete removal of his uncleanness—even in the blood of Christ, which alone could "purge his conscience from dead works to serve the living God."

The rites connected with the cleansing of the leper are of an interesting character. Let us call to mind the social position of the Jewish leper and the wretched state in which he lived. As soon as the disease manifested itself, the infected man was brought before the priest to be examined, and if he was pro-

nounced to be really leprous, then "the priest shall pronounce him utterly unclean; his plague is in his head, and the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague shall be in him he shall be defiled: he is unclean: he shall dwell alone; without the camp shall his habitation be" (Lev. xiii. 44—46). The condition of the leper is forcibly described in Aaron's prayer on behalf of Miriam:—"Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb" (Numb. xii. 12). He was as one dead, even as regards his bodily state; for the limbs were eaten away by the disease and half dead: dead still more in a political and religious point of view, for he was shut out from the camp, and consequently from the sanctuary.

Such being the condition to which the leper was reduced, we might naturally expect that he would not be restored to his privileges without some formal proceedings. Accordingly minute directions are given on this subject in the 14th chapter of Leviticus. In the first place, the person was to present himself for examination before the priest, who was to go outside the camp for the purpose. And if it was decided that the disease was gone, "then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop; and the priest shall command that one of the birds be killed in an earthen vessel over running water: as for the living bird, he shall take it and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open air. And he that is to

be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean : and after that he shall come into the camp and shall tarry abroad out of his tent seven days."

Thus terminated what we may call the first stage of the ceremony of purification. We have here, as before in the case of him who had touched a corpse, various symbols of fresh and vigorous life—the birds "alive and clean," the cedar wood, the hyssop, and the scarlet. The proceeding goes on likewise outside the camp, and the bird is slain not by the priest, but by one acting under his orders. There is, again, the sprinkling of the person with water mixed, not indeed with the ashes of the victim, but with its blood. These are all points of resemblance in the two ceremonies : the chief point of contrast consists in letting the living bird, after it had been dipped in the blood of its fellow, fly off into the open air, which was evidently designed to represent by a lively image the complete removal of the contamination from the person undergoing purification. We may compare with this scene the dismissal of the goat for Azazel on the great day of Atonement.

The leper was now pronounced clean, but was not yet admitted to the full society of his brethren, or to the privileges of the sanctuary. He was admitted within the camp indeed, but not within his tent : he was still more than half an alien. Nor was his restitution complete until after the expiration of another seven days, on the last of which he was to repeat the washing and the shaving. On the following morning he was to present himself before the door of the tabernacle with an offering of two male and one female lambs, and a certain quantity of fine flour and oil : if, however, his circumstances did not admit of so costly an offering, then he might substitute two turtle-doves or two young pigeons. for two out of the three lambs, and the amount of the fine flour for the meat offering would be reduced in proportion. The one lamb,

which was required in any case, whether the offerer was poor or rich, was slain as a trespass offering, and waved together with the oil before the Lord. Then followed the important part of the ceremony, which we shall describe in the words of the Bible:—"And the priest shall take some of the blood of the trespass offering, and the priest shall put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot: and the priest shall take some of the log of oil, and pour it into the palm of his own left hand: and the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord: and of the rest of the oil that is in his hand shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the blood of the trespass offering: and the remnant of the oil that is in the priest's hand he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the Lord" (Lev. xiv. 14-18).

The proceedings just described bear an evident resemblance to the rites of consecration as directed in Exodus xxix. 20, and Leviticus viii. 23, 24. Referring the reader to our observations on these passages in a former chapter for an explanation of the particulars, we shall here only remark on the significance of the rite as far as the leper was concerned. In his diseased state he was utterly unclean, and, as such, shut out from the society both of his fellow-men and of his God. As, by the first stage of his purification, he was restored to the former and readmitted to the camp, so by this second stage he became once more qualified to appear in the presence of God, having been consecrated and so again made a member of the "kingdom of priests and of the holy nation." The proceedings terminated with the slaughter of the two other lambs or of

the birds, as the case might be, the one as a sin offering, the other as a burnt offering.

The rites of purification were rigidly practised in the New Testament age, and indeed some additions were not improbably made by the Pharisees to the occasions which demanded it. To take the cases in the same order in which we have described them, we find an instance of purification after child-birth in the case of the Virgin Mary :—" And when the days of her purification according to the law of Moses were accomplished, they brought Him to Jerusalem . . . to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtle-doves or two young pigeons " (Luke ii. 22, 24). We have an instance of purification in the case of the four men who had taken upon themselves the vow of a Nazarite, and whom St. Paul aided in defraying the expenses incident thereto :—" Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them " (Acts xxi. 26). The time required for the various ceremonies connected with the vow was seven days (verse 27), the very same period that was assigned for purification from uncleanness during the continuance of the vow, as stated in Numbers vi. 9 :—" If any man die very suddenly by him, and he hath defiled the head of his consecration ; then he shall shave his head in the day of his cleansing ; on the seventh day shall he shave it." So also in the case of leprosy, our Lord commanded the man whom He had miraculously cured :—" Go thy way, show thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them " (Matt. viii. 4). Lastly we have a case of purification, the reason of which is quite uncertain, in a number of persons who went up to Jerusalem before the Passover for this express purpose (John xi. 55). Nor should we omit to notice that at that period puri-

fication was practised very generally in the form of baptism by all persons who took upon themselves the vow of a religious life : for this appears to have been the object of John's baptism, which was a baptism, as he himself explained, "unto repentance" (Matt. iii. 11).

We have a further instance of purification to notice, as enjoined by the Mosaic law, the object of which was to remove the guilt of murder from a place, in cases where the murderer could not be discovered. It was taken for granted that every murder required compensation, according to the original declaration that "whoso sheddeth man's blood, by man shall his blood be shed" (Gen. ix. 6). Accordingly, when the murderer escaped detection, it was ordered that the town lying nearest to the scene of the murder should be regarded as guilty, or at all events as accused, of the crime. In this case it was ordered that :—"The elders of the city shall take an heifer, which hath not been wrought with, and which hath not drawn in the yoke, and . . . shall bring down the heifer unto a rough valley (or rather, unto a "perennial stream" in a valley) which is neither eared (*i. e.* ploughed) nor sown, and shall strike off (more properly shall *break*, for the word does not signify to separate, but to kill by wrenching the muscles) the heifer's neck there : . . . and all the elders . . . shall wash their hands over the heifer, . . . and say, Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O Lord, unto Thy people Israel, whom Thou hast redeemed, and lay not innocent blood unto Thy people of Israel's charge. And the blood shall be forgiven them (Deut xxi. 1—9).

The significance of this proceeding is tolerably evident. The act was one of a judicial rather than a religious character. The blood of the victim was shed as an expiation of the murder, but not of the murderer ; for the elders had to disown all participation in the deed by the significant act of washing their hands over the

head of the animal. The animal was to be young and of unimpaired strength, so that its fulness of life should represent an equivalent for the death that needed satisfaction. It was to be killed by the side of a running stream, which was again symbolical of life, and the blood of the victim mixing with the flowing water was carried off, conveying to the mind the impression that the guilt for which it was shed was similarly removed. The spot, where the sacrifice took place, was to be left uncultivated, either because it was regarded as henceforth sacred, or perhaps lest the disturbance of ground which was saturated with blood shed on account of murder, should awaken afresh the cry for vengeance.

We now pass on to a consideration of the other religious institutions of the Jews. Among these Circumcision holds the first place as equally binding on all males and as being the badge of their natural religion. The appointment of circumcision as the seal of the covenant between God and his people dates from the time of Abraham: for after the renewal of the promise to the patriarch, that he should be a father of many nations, God said to him:—"Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. . . . He that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. . . . And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant" (Gen. xvii. 9—14). In accordance with this strict command Abraham was himself circumcised at the age of ninety and nine years, Ishmael his son at the age of thirteen years, and all the men of his house at the age at which they happened to be: and when Isaac was born,

the rite was administered at the appointed age:—
 “Abraham circumcised his son Isaac being eight days old, as God had commanded him” (Gen. xxi. 4).

The intent of circumcision was well understood by the Jew. It was no bare sign of a covenant, but a symbol of the nature and character of that covenant. It betokened purity, and was thus a perpetual memento of the conditions imposed upon Abraham at the time of its institution:—“I am the Almighty God; walk before me, and be thou perfect” (Gen. xvii. 1). The Jews were reminded of its inward significance on many occasions: thus Moses exhorts them:—“Circumcise therefore the foreskin of your heart, and be no more stiff-necked” (Deut. x. 16); and again:—“The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live” (Deut. xxx. 6): and when he would bring home to their minds a sense of their sinfulness, he uses the expression “uncircumcised hearts” (Lev. xxvi. 41). Similar is the language of the prophets:—“Circumcise yourselves to the Lord, and take away the foreskins of your hearts” (Jer. iv. 4): “O ye house of Israel, let it suffice you of all your abominations, in that ye have brought into my sanctuary strangers, uncircumcised in heart and uncircumcised in flesh” (Ez. xlv. 6, 7). Similar also is the language of the Apostle:—“Circumcision is that of the heart, in the spirit, and not in the letter” (Rom. ii. 29): “In whom (viz. Christ) ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ” (Col. ii. 11). When we thus remember the meaning of the rite, how great was the condescension of our blessed Lord in submitting to it! Innocent as He was, He did not disdain the sign which reminded of natural guilt, in order that He might be in all respects like His brethren. Thus did it “become Him to fulfil all righteousness.”

The practice of anointing is one of great antiquity and of very extended application. The first instance of it on record is in connexion with the pillars that Jacob set up as memorials of his interviews with God : —“ Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar in the place where he talked with him (God), even a pillar of stone; and he poured a drink offering thereon, and he poured oil thereon ” (Gen. xxviii. 18; xxxv. 14). This custom was known to other nations of antiquity, and by a singular coincidence such sacred stones were known to the Phœnicians by the name of *Bætylia*, very similar to the Bethel which Jacob gave to his stone. We have already had occasion to notice the use of oil in the consecration of the sacred utensils of the tabernacle, as well as in that of the priests. We have further to notice its use at the appointment of kings, which appears to have been a general custom, though it is only recorded in reference to Saul, David, Solomon, Jehu, Jehoash, and Jehoahaz. The act of anointing was sometimes performed by the high-priests, as in Solomon’s case; sometimes by one of the prophets, as in Saul’s case. The oil used on these occasions appears to have been the holy oil, described in Exodus xxx. 23, ff.; for it is said of David, in reference to his anointment by Samuel :—“ I have found David my servant: with my *holy oil* have I anointed him ” (Ps. lxxxix. 20); and still more distinctly are we told, in reference to the anointing of Solomon by Zadok the priest, that “ he took an horn of oil *out of the tabernacle* ” (1 Kings i. 39). Besides priests and kings, prophets were occasionally appointed to their holy office by the rite of anointing. We have an instance of this in the appointment of Elisha as the successor of Elijah :—“ Elisha shalt thou anoint to be prophet in thy room ” (1 Kings xix. 16).

Oil was the emblem of the Holy Spirit, and hence anointing was held to communicate spiritual graces to

him who received it. Thus of Saul, after being anointed, we read that "a company of prophets met him; and the Spirit of the Lord came upon him, and he prophesied among them" (1 Sam. x. 10); and of David that "the Spirit of the Lord came upon him from that day forward" (1 Sam. xvi. 13). But the full significance of the rite is developed in the person of Him who was emphatically "the anointed"—the Messiah or Christ. Of Him it was predicted:—"The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, &c." (Is. lxi. 1, ff.) This unction was administered to Him when "the heavens were opened unto Him, and he saw the Spirit of God descending like a dove, and lighting upon Him" (Matt. iii. 16). Thenceforth He was consecrated to the threefold office of Prophet, Priest, and King, and so fitted for all the blessed functions of a Saviour.

Vows were, like anointing, a very ancient and general usage. It is an act of natural religion to make promises to Almighty God either when we are pressed by danger or when we desire any special favour. The earliest vow of which we have any record was undertaken under the first of these two conditions: when Jacob fled from the wrath of his brother Esau he "vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat and raiment to put on, so that I come again to my father's house in peace, then shall the Lord be my God; and this stone, which I have set up for a pillar shall be God's house: and of all that Thou shalt give me I will surely give the tenth unto Thee" (Gen. xxviii. 20—22). Hannah's vow is an instance of one undertaken under the impulse of strong desire:—"She vowed a vow, and said, O Lord of hosts, if Thou wilt indeed look on the affliction of Thine handmaid, and remember me, and not forget Thine handmaid, but wilt give unto Thy

handmaid a man child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head " (1 Sam. i. 11).

Vows were permitted, but not enjoined, by the law of Moses: the performance of them, however, when once made, was strictly ordered:—"When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee" (Deut. xxiii. 21, 22). No vow was binding unless it had been audibly uttered:—"That which is gone out of thy lips thou shalt keep and perform" (Deut. xxiii. 23). Nor could a vow be undertaken by a person in a dependent condition, as a wife or a child, unless with the consent of the husband or father (Num. xxx).

Vows were of two kinds, which we may describe as positive and negative—in other words, the promise to do, and the promise to abstain from doing a certain thing. The two are mentioned side by side in Num. xxx. 2:—"If a man vow a vow unto the Lord (positive), or swear an oath to bind his soul with a bond (negative)." Any substantial article of property might be given to the Lord, such as animals both clean and unclean, lands, and houses. A man might also present himself, his wife, child, or servant, an exception being made in reference to the firstborn whether of man or beast, inasmuch as that was already the Lord's (Lev. xxvii. 26). Any object so devoted was termed *Corban*, or gift, as stated in Mark vii. 11. As it was only possible to carry out the vow literally in regard to animals which could be offered on God's altar, all other kinds of gifts might be redeemed either according to a fixed scale of payment, as in the case of the presentation of a person, or according to a valuation made by the priest with the addition of a fifth part of the sum put upon it. Lands could not be permanently

alienated by a vow, but reverted to their owners in the year of jubilee (Lev. xxvii. 1—25).

in the time of our Saviour a great abuse arose out of the Pharisaical regulations respecting a vow. Children evaded the duty of supporting their parents by a pretended dedication to God of that portion of their substance, which they ought to have set apart for this purpose. Our Lord severely reprobates this perversion :—"God commanded, saying, Honour thy father and mother. . . . But ye say, whosoever shall say to his father or his mother, It is a gift, by whatsoever thou mightest be profited by me ; and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition " (Matt. xv. 4—6).

The most peculiar application of the vow by the Jews was when they devoted any person or property in such manner as to lead to its utter destruction. Such a vow was called *Cherem*, a term which means that the object was *set apart* or *placed under a ban* for the Lord's sole use. There could be no redemption in such a vow, and therefore the thing so devoted must needs be either devoted to the use of the sanctuary, or if this were not possible, be destroyed :—"No devoted thing, that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed : every devoted thing is most holy unto the Lord. None devoted, which shall be devoted of men, shall be redeemed ; but shall surely be put to death " (Lev. xxvii. 28, 29). We have an instance of such a vow on the part of the Israelites against the Canaanites :—"Israel vowed a vow unto the Lord, and said, If Thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities " (Num. xxi. 2). It stands to reason that such a vow could be justly undertaken only against those who had in some flagrant manner violated the commandments of God. This was the case with

the Canaanites on account of their idolatry, and hence the order for their extermination:—"Thou shalt utterly destroy them . . . that they teach you not to do after all their abominations, which they have done unto their gods" (Deut. xx. 17, 18). It was also extended to all who adopted the practices of the Canaanites:—"If thou shalt hear say in one of thy cities . . . certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known; . . . thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein; and the cattle thereof, with the edge of the sword. And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the Lord thy God: and it shall be an heap for ever; it shall not be built again" (Deut. xiii. 12-16). The sentence of extermination admitted, however, of degrees in the execution of it; sometimes it was rigidly carried out, as in the case of Jericho, where the silver and gold and the vessels of brass and iron were alone exempted (Josh. vi. 17-19): sometimes the cattle and spoil were spared (Josh. viii. 27); and sometimes the women and children, the males alone being destroyed (Josh. xi. 14). Any infringement of the vow entailed death upon the offender, as instanced in the case of Achan, who secreted some of the spoils of Jericho (Josh. vii. 21, 25).

The second kind of vow (the negative) may be illustrated by the practice of the Nazarite. This name was applied to one who was bound, either by his own vow, or by that of his parents made on his behalf, to abstain from wine and strong drink, and from cutting his hair, either for a certain definite period or for the whole life. A person while under the vow was to avoid all contact with a corpse, and

even should he be unavoidably near a person who died suddenly, he was obliged to go through a course of purification, the particulars of which are ordered in Num. vi. 9—12. At the conclusion of the term of his vow, the Nazarite had to offer a he-lamb for a burnt offering, a ewe-lamb for a sin offering, and a ram for a thank offering, with a basket of unleavened cakes and wafers, and the appropriate meat and drink offerings. His head was then shaved, and the hair was "put in the fire which is under the sacrifice of the peace offering:" and after the due completion of the offering the Nazarite might drink wine (Num. vi. 13—21). We have several instances of the Nazarite's vow recorded in Scripture: Samson was thus dedicated to the Lord before he was born (Judg. xiii. 5); so also was Samuel (1 Sam. i. 11); and so again John the Baptist (Luke i. 15). Of Paul we read that he had "shorn his head in Cenchrea: for he had a vow" (Acts xviii. 18); and again that at Jerusalem he joined himself with four others who were under the vow, and assisted them in defraying the expenses of purification (Acts xxi. 24—26).

The origin of the Nazarite's vow is not recorded: it was evidently an existing institution at the time when Moses made certain regulations respecting it. The vow was one that implied a higher degree of self-denial and sanctity than usual; the Nazarite abstained not only from all intoxicating liquors, but also from such articles as grapes, whether fresh or pressed into cakes, the latter of which were regarded as an especial luxury (Hos. iii. 1). The unshorn head of hair served as the token of his consecration, being to him what the crown was to the high-priest; for it serves to explain the meaning of this regulation, if we notice that the same term is applied to the Nazarite's consecrated head in Num. vi. 9, 18, as is applied to the diadem of the high-priest in Exod. xxix. 6: Lev. viii. 9.

From vows we pass on to the subject of the dedica-

tion to God of the first-born, of the first-fruits, and of tithes. Every first-born male, whether of man or beast, was sanctified unto the Lord, in commemoration of the deliverance of the Israelites from the destroying angel when he passed through the land of Egypt. In the first instance the first-born of men were designed to be priests, but after the selection of the tribe of Levi the parents were called upon to redeem them by the payment of a certain sum estimated by the priest, which was not to exceed five shekels:—"Every thing that openeth the matrix in all flesh, which they bring unto the Lord, whether it be of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem and those that are to be redeemed from a month old shalt thou redeem according to thine estimation, for the money of five shekels, after the shekel of the sanctuary" (Num. xviii. 15, 16). The same rule held good with regard to the first-born of unclean cattle, while those of a cow, a sheep, or a goat were to be offered on the altar, and the flesh was to be consumed by the offerer, with the exception of the breast and right shoulder, which fell to the priests (Num. xviii. 17, 18; Deut. xv. 20).

The first-fruits of the productions of the soil, which were suitable for the sustenance of man, such as corn, fruits, oil, flour, dough, and even wool, were to be dedicated to the Lord, according to the general direction:—"The first (*i. e.* the best) of the firstfruits of thy land thou shalt bring into the house of the Lord thy God" (Exod. xxiii. 19). The mode of presenting the first-fruits is specified in Deut. xxvi. 1-11: the person was to bring them in a basket to the priest, who would set it down before the altar of the Lord: the offerer was then to present it with an acknowledgment of God's mercy in delivering the Israelites out of Egyptian bondage, which he concluded with the words:—"And now behold, I have brought the firstfruits of the land, which thou, O Lord, hast given me." None of the first-fruits were consumed on the altar, but were given

to the Levites (Num. xviii. 12). A special regulation was made in reference to the fruit-trees newly planted, to the effect that the whole crop of the fourth year, in which the fruit first became fit for food, was to be devoted to the Lord :—" When ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised : three years shall it be as uncircumcised unto you : it shall not be eaten of. But in the fourth year all the fruit thereof shall be holy to praise the Lord withal " (Lev. xix. 23, 24).

The custom of presenting the tithe or tenth part of the produce of the soil to God appears to have been originally based on a natural feeling of gratitude rather than on any legal regulation. We have an instance of it long before the Mosaic law was promulgated. Abraham, returning victorious from the battle with the four kings, presented to Melchizedek, the priest of the most high God, the tithe of all (Gen. xiv. 17—20). So fitting an usage was naturally adopted and regulated by the Mosaic law. The enactments about it were generally similar to those respecting first-fruits. The tenth of the produce of the land, the tenth of the flocks and herds, the tenth of the fruits of the tree, were to be devoted to the Lord. There is no distinct statement as to the kinds of agricultural produce to be tithed : the command was a general one, but it did not warrant the frivolous exactness which the Pharisees practised in our Lord's time, when they gave tithe of mint and anise and cummin (Matt. xxiii. 23 ; Luke xi. 42), and considered themselves as fulfilling the law thereby, though they omitted the weightier matters, judgment, mercy, and faith. The animals to be tithed are defined to be " whatsoever passeth under the rod," *i. e.* whatever passes under the rod of the shepherd or herdsman for the purpose of being counted (Lev. xxvii. 32). There was a power of redemption by the payment of the value with the

addition of the fifth part thereof (Lev. xxvii. 30—32). These tithes were appropriated to the use of the priests and Levites (Num. xviii. 21). In addition to these, the Israelites were called upon to offer a second tithe of all vegetable productions ; this was to be consumed by the offerer and the members of his family before the sanctuary, along with so much of the first-born of the flock and herd as was left after the priests and Levites had received their portion. This second tithe is noticed in Deut. xii. 17, 18 :—“Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds, or of thy flock, . . . but thou must eat them before the Lord thy God in the place which the Lord thy God shall choose, thou, and thy son and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates.” To meet the convenience of those who lived at a distance from the sanctuary the following provision was made :—“If the way be too long for thee, so that thou art not able to carry it, or if the place be too far from thee, which the Lord thy God shall choose to set His name there, when the Lord thy God hath blessed thee : then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose : and thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth : and thou shalt eat there before the Lord” (Deut. xiv. 24—26). The tithe of every third year was, however, not to be brought to the sanctuary, but was to be given over to the poor, “the stranger, the fatherless, and the widow” who lived on the spot (Deut. xiv. 28, 29 ; xxvi. 12—14). This was probably in addition to the tithe annually paid, and formed therefore a third tithe.

The object of the institutions we have been describing—the first-born, first-fruits, and tithes—was to keep

continually present to the mind of the Israelite the sense of the Divine goodness. The first was specially directed to the deliverance from Egyptian bondage, the two last to the bounty displayed in the natural productions of the earth. For all these, the works of nature and of Providence, the Israelite was taught to praise and thank God, whose is "the earth and the fulness thereof." He was also taught a lesson of brotherly love—the duty of communicating of his abundance to the poor about him, and thus to consider himself in the light of a steward, accountable to his Master in heaven for the use of the things committed to his charge.



DAGON.



NISROCH.

CHAPTER XXXII.

IDOLATRY, DIVINATION, &c.

WARNINGS AGAINST IDOLATRY.—HIGH PLACES.—TERAPHIM.—
GOLDEN CALF.—THE BRAZEN SERPENT.—HEATHEN GODS.
—BAAL.—CHEMOSH — MOLOCH.—ASHTORETH.—TAMMUZ.—
RIMMON.—DAGON.—THE ASSYRIAN GODS, NISROCH, NERGAL,
&c.—THE BABYLONIAN GODS, BEL, NEBO, GAD, MENI.—
WORSHIP OF THE HEAVENLY BODIES.—CHUN, OR REMPHAN.—
IDOL IMAGES.—SPOTS SELECTED FOR IDOL WORSHIP.—RITES.—
FAMILIAR SPIRITS.—DIVINATION OF VARIOUS KINDS.—DREAMS.

THE great object for which the children of Israel were selected as a peculiar people, and hedged round with rites and ordinances of a peculiar character, was that the knowledge of the true God might be preserved in the world in all its purity and integrity. To secure this object the strictest injunctions were laid upon

them to avoid heathenism and idolatry in all its forms—not only to abstain from worshipping false gods, but also to abstain from worshipping the true God in a false manner. Hence the great prominence given to these subjects in the Decalogue, the first commandment prohibiting the worship of false gods:—"Thou shalt have no other gods before Me;" the second prohibiting idolatry, including under it the worship of the true God under a visible image:—"Thou shalt not make unto thee any graven image, or any likeness of any thing, &c." (Exod. xx. 3, 4). Hence the authoritative declaration of Moses shortly before his death:—"Hear, O Israel: the Lord our God is one Lord" (Deut. vi. 4). Hence also the imperative orders to exterminate the Canaanites, lest they should seduce the Israelites into their idolatrous practices.

In spite, however, of the precautions and warnings which were bestowed upon the chosen people, they frequently fell into the fatal errors of idolatry and heathenism. Sometimes this arose out of a direct imitation of the nations that lived round about them, at other times out of ancient associations or from the corrupt inclinations of their own hearts. But whatever the cause, we know from the statements of the historical books of the Bible as well as from the frequent remonstrances of the prophets, that the evil was one deeply ingrained in the people. A short review, therefore, of the forms which this evil assumed, is necessary to a complete understanding of the sacred volume.

Perhaps the mildest error connected with false worship was the reverence paid to what are called in Scripture "high places." The custom of erecting altars on lofty spots may have originated in a feeling of natural piety, inasmuch as such spots seemed far removed from the impurities of earth and nearer to the abode of the Deity. At all events, the selection was not one that was in itself wrong; for we find Abraham

building an altar to the Lord on a mountain near to Bethel (Gen. xii. 8). The use of such places was, however, prohibited, on account of its general adoption by the surrounding heathen nations. We find that the Moabites in particular practised it:—"Balak took Balaam, and brought him up into the high places of Baal that thence he might see the utmost part of the people:" again, "He brought him unto the field of Zophim, to the top of Pisgah:" and yet again, "Balak brought Balaam unto the top of Peor" (Num. xxii. 41; xxiii. 14, 28). The Israelites probably adopted the spots consecrated by ancient usage, and erected altars on them in honour of Jehovah. The evil had been foreseen, and had called forth the prediction:—"I will destroy your high places" (Lev. xxvi. 30). To what extent the usage prevailed in the early times of Jewish history we are not informed. Under the kings it was evidently very general: in the kingdom of Israel the high places at Dan and Bethel were formally adopted by Jeroboam as the seats of national worship, and were furnished with appropriate temples and attendants:—"He made an house of high places, and made priests of the lowest people" (1 Kings xii. 31). This was done, not so much with a view to affect the religious belief of the people, as with a political object, lest the constant visits to Jerusalem should lead to a desire of reunion with the kingdom of Judah. Subsequently the number of the high places was increased until they were found "in all their cities, from the tower of the watchman to the fenced city," *i. e.* from the smallest to the most important (2 Kings xvii. 9). In Judah the evil was resisted by several of the pious kings, particularly by Hezekiah and Josiah: but they appear never to have succeeded in thoroughly uprooting it. The high places were not, in this case at all events, connected with heathenism, for we are told in 2 Chron. xxxiii. 17:—"Nevertheless the people did sacrifice still in the high places, yet unto the Lord their God only."

The next deviation from the law of God was the adoption of images in connexion with the worship of Jehovah. The first images of which we have any record were those which the wives of Jacob carried off from the house of Laban (Gen. xxxi. 19, 34). These are named Teraphim in the Hebrew and in our version of Judges xvii. 5. They appear to have been images bearing the form of a man, for we are told that Michal, after she had contrived the escape of David, deceived Saul's messengers by placing a figure of a teraphim in the bed in his place :—" Michal took a teraphim (see margin) and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth. And when Saul sent messengers to take David, she said, He is sick " (1 Sam. xix. 13, 14). This image was probably about the size of a man : the one which Rachel stole must have been of smaller dimensions, inasmuch as she was able to conceal it even from her husband's observation in the " camel-furniture " (Gen. xxxi. 34). The Teraphim appear to have been regarded as household gods, and to have derived their name from having been looked upon as the *nourishers* and *supporters* of the family. Their images were consulted as oracles subsequently to the time of the Judges : hence the Ephraimite Micah, when he established a private temple for his worship, " made an ephod, and teraphim, and consecrated one of his sons, who became his priest " (Judg. xvii. 5). So also Hosea connects the teraphim with the ephod :—" For the children of Israel shall abide many days without a king and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim " (Hos. iii. 4) : and we learn that the practice of consulting such images prevailed in Babylon in the age of Ezekiel :—" The king of Babylon stood at the parting of the way, at the head of the two ways, to use divination : he made his arrows bright, he consulted with teraphim, he looked in the liver " (Ez. xxi. 21). Lastly,

we read in Zechariah x. 2:—"For the teraphim have spoken vanity, and the diviners have seen a lie."

Another form of idolatry, to which the Israelites were prone, was the worship of the calf. This they had doubtless learnt in Egypt, where the greatest of the deities, Osiris, was worshipped under the form of a bull. The earliest instance we have of calf-worship occurred at the time of the delivery of the law to Moses. The people, becoming impatient at the absence of their leader, called upon Aaron to make them gods which should go before them: accordingly he obtained from them the necessary amount of gold, and then he "fashioned it with a graving tool, after he had made it a molten calf. . . . And when Aaron saw it, he built an altar before it; and Aaron made proclamation and said, To-morrow is a feast to the Lord. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play" (Exod. xxxii. 4-6). This image did not exist long: Moses in his righteous indignation "took the calf which they had made, and burnt it in the fire, and ground it to powder, and strawed it upon the water, and made the children of Israel drink of it" (v. 20). The next instance of calf-worship occurred after the separation of the kingdoms of Israel and Judah, when Jeroboam erected two golden calves, the one at Dan, in the extreme north, and the other at Bethel in the south of his territory (1 Kings xii. 28).

A third form of image worship is incidentally noticed in 2 Kings xviii. 4:—"He (Hezekiah) brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan." The image was that of the serpent which had been the appointed means of saving the Israelites from the deadly bite of fiery serpents in the wilderness (Num. xxi. 9). It was thenceforth regarded with superstitious reverence as

the "sign of salvation," and was supposed to retain a portion of its original virtue.

Thus far we have described forms of false worship which were more or less connected with the service of the true God : for, though the high places, the teraphim, and the calves, were honoured in opposition to the express command of God, there does not appear to have been any intention on the part of the Israelites to throw off their allegiance to Jehovah. A deeper dye of sinfulness was incurred by the adoption of the deities and the forms of idol worship belonging to the heathens with whom they came in contact. Foremost among these were the gods of the Canaanites, Baalim and Ashtarothe, of which there is such frequent mention in the historical and prophetic books of the Old Testament.

Baal (or, more correctly, *the* Baal, for the article is always prefixed to the name) represented generally the productive powers of nature, and more particularly the sun, as the principal agent in fostering and supporting life. The name means *lord* or *master*, and points to his supremacy over the whole universe. His offices in the world's economy were very numerous, and hence he was worshipped under various aspects. This led to the multiplication of local and special conceptions of the deity, which were termed generically Baalim, *i. e.* Baals, and were specifically described by the addition of a second name, as in the case of Baal-zebub. The chief of them all was the Phœnician Baal, whose worship was introduced by Ahab, king of Israel, after his marriage with Jezebel, the daughter of the Sidonian king, Ethbaal. The temple erected by him, appears to have been of great size and strength, for it is described in 2 Kings x. 25 as "the city of the house of Baal." It was furnished with a lofty pillar or statue of the god (not an "altar," as in our version, 1 Kings xvi. 32), as well as with various wooden images (2 Kings x. 27). The number of priests

attached to the service of Baal by Ahab was no less than four hundred and fifty, and we have a vivid description of the manner in which the god was worshipped in 1 Kings xviii. 26—28:—"They (the priests of Baal) took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. . . . And they leaped upon the altar which was made. . . . And they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them."

Among the special forms of Baal we may notice:—
 (1) Baal-berith, "the Baal of treaties," who was supposed to preside over the treaties and to avenge any breach of them: he had a temple at Shechem of which we have notice in Judges ix. 4, 46. (2) Baal-zebub, "the Baal of flies," who was supposed to have under his authority the swarms of flies which are so great a plague in Eastern countries: there was a famous temple and oracle of this god at Ekron, to which Ahaziah sent messengers to ascertain whether he should recover from his illness (2 Kings i. 2). In later times the name was changed in ridicule from Baalzebub to Beelzebub "the god of the dunghill," and he was converted into the "prince of the devils" (Matt. xii. 24). (3) Baal-peor, the god of the Moabites (Num. xxv. 3), and probably the same as the Chemosh of the Moabites and Ammonites (Judg. xi. 24), and the Milcom of the Ammonites (1 Kings xi. 5), who is also called Malcom, in our version translated "their king" (see Jer. xlix. 1, 3; Amos i. 15), and Molech (1 Kings xi. 7). The worship of Chemosh and Milcom was introduced into Jerusalem by Solomon, and high places were set apart for them on the Mount of Corruption, which remained until the time of Manasseh (2 Kings xxiii. 13). The worship of Molech was celebrated with the horrible rite of human sacrifice, and especially of children, who after having been slain were burnt, or as the expression

is, "made to pass through the fire." This savage custom was especially forbidden to the Israelites (Lev. xviii. 21), nor do we hear of its ever having been practised before the reign of Ahaz, who introduced it to its full extent (2 Kings xvi. 3). The scene of these atrocities was a spot in the valley of Hinnom, called Tophet, from the sound of the drums which were used to drown the cries and groans of the victims.



ASHTORETH.

Along with Baal—the representative of the sun, the lord of creation—the Canaanites associated the worship of a female deity named Ashtoreth or Asherah, names more familiar to us in the plural form, Ashtaroth. The first of these names occurs occasionally (1 Kings xi. 5, 33; 2 Kings xxiii. 13): the second is more frequent, and sometimes refers to the goddess herself,

sometimes to wooden statues or pillars of the goddess. the term was misunderstood by the authors of our version, by whom it is rendered "the grove," as, for instance, in 1 Kings xvi. 33, "Ahab made a grove," the sense really being, "Ahab made an image of Asherah;" in 2 Kings xxiii. 6, Josiah "brought out the *grove* (*i. e.* the image of Asherah) from the house of the Lord:" in 1 Kings xv. 13, "She (Maachah) had made an idol in a grove (*i. e.* an image of Asherah). The third name, Ashtaroeth, which occurs in conjunction with Baalim, shows that the goddess was worshipped under various aspects, as was Baal, though the particular aspects are not recorded, with the exception of the Ashtoreth of the Zidonians, whose worship Solomon introduced into Jerusalem (1 Kings xi. 5), and Ahab into Samaria, where he erected a temple to her honour, and set apart four hundred priests for the service of that temple (1 Kings xvi. 32, xviii. 19). As there were columns or images sacred to Baal, so were there of Asherah with this difference, that the former were made of stone, the latter of wood, as may be inferred from the frequent notices of their being cut down and burned (Exod. xxxiv. 13; Judg. vi. 25, &c. &c.).

Connected with the worship of Ashtoreth was the honour paid to the "queen of heaven," answering to the Venus of the Roman mythology. Under this aspect she was chiefly worshipped by the women of Palestine, who presented to her a peculiar kind of cake. We have more than one notice of this in the prophecies of Jeremiah:—"The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven:" "And when we burned incense to the queen of heaven, and poured out drink offerings unto her, did we make her cakes to worship her, and pour out drink offerings unto her, without our men?" (Jer. vii. 18; xlv. 19.)

The worship of Tammuz, or Thammuz, was introduced into Palestine from Phœnicia, about the time of

the Babylonish captivity. To that period, at all events, belongs the only notice that we have of it, viz., in the description of Ezekiel's vision:—"He said also unto me, Turn thee yet again, and thou shalt see greater abominations that they do. Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz" (Ez. viii. 13, 14). In explanation of the weeping, we may observe that Tammuz appears to have been the representative of the changes of nature—the death of all vegetation in winter, its revival in spring and summer. The former was celebrated with mourning just as men would mourn for a lost relation, the latter with joy and festivity, as at a birth or at the return of a long absent friend. The "women weeping for Tammuz" were engaged in the former mournful exercise.

Rimmon was the name of another Syrian deity, whom Naaman mentions as being held in high honour by the king of his day (2 Kings v. 18). The name is identical with the Hebrew word that signifies "pomegranate," and hence it is not improbable that either the tree or its fruit was regarded as the sacred symbol of the god. There was a place named Hadad-rimmon in the plain of Megiddo (Zech. xii. 11), which leads us to conclude that the worship of Rimmon had been introduced into northern Palestine.

Dagon seems to have held the same place among the Philistines that Baal did among the Phœnicians; that is to say, he represented the procreative powers of nature. As these were in eastern countries most remarkably developed in water, Dagon was represented as having the body of a fish with the head and hands of a man. Fine temples were erected to his honour at Gaza and Ashdod: that in the former place was the scene of the famous exploit in which Samson perished together with a multitude of his enemies (Judg. xvi. 23—30): while the other witnessed the

downfall and ruin of the image of the god before the ark of God :—"When they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the ark of the Lord. And they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord ; and the head of Dagon and both the palms of his hands were cut off upon the threshhold ; only Dagon (*i. e.* as the margin explains, 'the fishy part,' for the name Dagon expresses this) was left to him" (1 Sam. v. 3, 4). The female deity associated with Dagon, was named Atargatis or Derceto, who was also represented with the body of a fish. The only notice of her occurs in 2 Maccabees xii. 26 :—"Then Maccabeus marched forth to Carnion and to the temple of Atargatis."

The worship of several gods of the Assyrians was introduced into Samaria by the settlers whom Esarhad-don transplanted thither ; of these gods little more than the names are recorded in the Bible :—"The men of Babylon made Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Ashima, and the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adramelech and Anammelech, the gods of Sepharvaim" (2 Kings xvii. 30, 31). The two last are supposed to have been male and female representatives of the sun, and were honoured with rites similar to those of Moloch ; with regard to the others we may notice that the name Succoth-benoth means "the booths of the daughters," in other words, the booths in which the Babylonian women honoured their patron goddess Mylitta ; Nergal is supposed to represent the planet Mars, and according to Rabbinical tradition was worshipped under the form of a cock ; Ashima under the form of a goat without wool, according to the same authority ; Nibhaz, as a dog ; Tartak as an ass. א

more satisfactory account can be given of Nisroch, the god in whose temple Sennacherib was slain (2 Kings xix. 37). The name means "hawk," and applies without doubt to the eagle-headed figure which is so conspicuous on the Assyrian monuments. Of this Mr. Layard remarks:—"It is found in colossal proportions on the walls, or guarding the portals of the chambers, but it is also constantly represented amongst the groups on the embroidered robes. When thus introduced, it is generally seen contending with other mystic animals, such as the human-headed lion or bull; and in these contests it appears to be always the conqueror. It may hence be inferred that it was a type of the supreme deity, or one of his principal attributes. A fragment of the Zoroastrian oracles preserved by Eusebius, declares that 'God is he that has the head of a hawk'" (*Nineveh and its Remains*, ii. 458). Evidence of the worship of the cock by the Babylonians is also furnished to us by the same writer (see *Nineveh and Babylon*, p. 538); and this tends to support the opinion entertained about Nergal.

Among the gods of the Babylonians we have notice of Bel, which is a mere variety of Baal; and Nebo, supposed to be identical with the planet Mercury (Is. xlvi. 1). The latter appears to have been a favourite deity, as the name was adopted by several of the kings, as in the case of Nebuchadnezzar, the first two syllables of which undoubtedly represent Nebo. Mention is made of two other gods who probably belonged to the Babylonian system, in Isaiah lxx. 11, where, if we follow the marginal translation, we read:—"Ye are they that forsake the Lord, that forget my holy mountain, that prepare a table for Gad, and that furnish the drink offering unto Meni." Under the names of Gad, meaning "fortune" and Meni "one that apportioneth," we have fresh aspects of Baal and Ashtoreth, as being the deities who presided over the fates of men.

We have lastly to notice the divine honours paid to the celestial bodies, sun, moon, and stars. The earliest instance is contained in a somewhat difficult passage in Amos v. 26, where, speaking of the Israelites in the wilderness, he says:—"Ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made to yourselves." The planet Saturn is generally understood to be referred to by the terms "the star of your god;" for the ancient Arabians regarded this planet as one of ill omen. The origin and meaning of the name Chiun are, however, matters of great uncertainty, which is enhanced by the circumstance that the name is given Remphan or Rephan in the Greek version, as quoted by St. Stephen, in Acts vii. 43:—"Yea, ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made to worship them." It is not improbable that the second name arises out of an erroneous mode of writing the first; for Rephan and Chiun, though very dissimilar in our language, are not so unlike in Hebrew writing. But this, while it explains the discrepancy, leaves it doubtful which of the two forms is really the correct one, and, when that is settled, leaves the origin of the name still a matter of conjecture. Some persons think it not to be a proper name at all, but a word signifying "statue," or "pillar." A further trace of the worship of the heavenly bodies among the Arabians is furnished us by Job's confession:—"If I beheld the sun when it shined, or the moon walking in brightness; and my heart hath been secretly enticed, or my mouth hath kissed my hand; this also were an iniquity to be punished by the judge; for I should have denied the God that is above" (Job xxxi. 26—28).

The Israelites probably retained their superstitious reverence for the heavenly bodies throughout all periods of their history. It is indeed doubtful whether the term rendered "sun images" in the margin of our version (see 2 Chron. xiv. 5; Is. xvii. 8, &c.), really

ficans a statue or column sacred to the sun: such, however, is the opinion of many learned men. In the later period of the monarchy, at all events, we have evidence of the existence of worship of the heavenly bodies. Manassch "worshipped all the hosts of heaven, and served them" (2 Kings xxi. 3). Vessels were dedicated to their service, and horses were kept in honour of the sun (2 Kings xxiii. 4, 11). Hence we see good reason for the warning given to the Israelites against any that have "gone and served other gods and worshipped them, either the sun, or moon, or any of the host of heaven" (Deut. xvii. 3).

And now to give a brief description of the manner in which idolatry was carried on. The idol images were either *molten*, *i. e.* formed of metal run into a mould, or made of wood, and in this case called *carved*: there appear to have been others (not many, however,) made of clay. The manufacture of idol images is graphically described by Isaiah:—"The smith with the tongs both worketh it with the coals, and fashioneth it with hammers, and worketh it with the strength of his arms. . . . The carpenter stretcheth out his rule; he marketh it out with a line; he fitteth it with planes, and he marketh it out with a compass, and maketh it after the figure of a man; that it may remain in the house. He heweth him down cedars, and taketh the cypress and the oak which he strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish it. There shall it be for a man to burn: for he will take thereof, and warm himself; yea, he kindleth it, and baketh bread; yea, he maketh a god, and worshippeth it; he maketh it a graven image, and falleth down thereto" (Is. xlv. 12—15). We thus learn that the blacksmith or the carpenter supplied the block, and that the goldsmith overlaid it with gold or silver plates. The image was decked out in handsome robes:—"Thou tookest thy broidered garments and coverest them" (Ez. xvi. 18)

It was then fastened in its place by means of nails or chains :—"The goldsmith spreadeth it over with gold, and casteth silver chains;" "He fastened it with nails, that it should not be moved" (Is. xl. 19, xli. 7): "They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not" (Jer. x. 4).

The spots selected for carrying on idolatrous worship were specially adapted to it either by position or associations. The respect paid to "high places" even in connexion with the worship of Jehovah has already been described. Such places were also favourite spots for idol worship, as also were groves, wide-spreading trees, rocks, valleys, and caves. Thus Isaiah addresses the idolaters in reference to their selection of places :—"Are ye not children of transgression, a seed of falsehood, enflaming yourselves with idols under every *green tree*, slaying the children in the valleys under the *clifts of the rocks*? Among the *smooth stones* of the stream is thy portion: they, they are thy lot: even to them hast thou poured out a drink offering, thou hast offered a meat offering. Should I receive comfort in these? Upon a lofty and high *mountain* hast thou set thy bed: even thither wentest thou up to offer sacrifice" (Is. lvii. 4—7). So again we read of the people of Judah in the days of Rehoboam that they "built them high places, and images, and groves, on every *high hill*, and under every *green tree*" (1 Kings xiv. 23). The roofs of houses were also used for the purpose by the inhabitants of towns :—"The houses of Jerusalem . . . shall be defiled . . . because of all the houses upon whose roof they have burned incense unto all the host of heaven" (Jer. xix. 13: compare xxxii. 29). In regard to the groves the reader must bear in mind the error we have already pointed out in the use of that term by our translators, viz: that "grove" is used instead of *image*. Still there can be no doubt that as single trees were

objects of worship, so still more were collections of trees; indeed groves were selected in the patriarchal age as suitable places for the worship of Jehovah: Abraham, for instance built an altar by the oak-grove (not the "plain" as in our version) of Mamre (Gen. xiii. 18).

The rites of idolatrous worship were very various; some of the most peculiar have been already noticed, such as the offering of human sacrifices to Moloch, and of cakes to the "queen of heaven." We may further notice the customs of offering incense and sacrifices, to which there are numerous allusions (1 Kings xi. 8; Jer. i. 16, vii. 9 &c.): kissing the images, as noticed in the following passage:—"Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him" (1 Kings xix. 18); feasting in the presence of the idol, as implied in the allusion to the "bed" or *couch* in Is. lvii. 7, and again in Amos ii. 8:—"They laid themselves upon clothes laid to pledge by every altar, and they drink the wine of the condemned in the house of their god;" cutting and maiming the person, as practised by the priests of Baal (1 Kings xviii. 28); and cutting the hair in a particular fashion, described as "rounding the corner of the head and marring the corner of the beard" (Lev. xix. 27; Jer. ix. 26; xlix. 32).

Superstition always goes hand in hand with idolatry, and hence we find in the Old Testament numerous allusions to the practices of divination and enchantment. These arts had their regular professors, designated according to the particular branch which they adopted. Foremost among such are those who in our version are described as "having familiar spirits and wizards." The first of these expressions would more properly be rendered by some such words as "those who have a spirit of divination or a divining spirit," the idea being that the spirit which was suffered to give

the answers, resided for the time in the person who spake. Hence the term is equivalent to our *necromancer*, i. e. a person who pretends to have the power of calling up the dead and eliciting information from them. The deceit was carried out by means of ventriloquism, and hence they are described as those "that peep and mutter" (Is. viii. 19); hence also the point in the following comparison:—"Thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust" (Is. xxix. 4). Hence also they are described as "mutterers" or "whisperers" in Is. xix. 3, where our version uses the term "charmers."

We have an instance of necromancy in Saul's interview with the witch at Endor as related in 1 Sam. xxviii. 7, ff., in which case the Lord appears to have availed Himself of the pretended skill of the witch in order to effect His own purpose:—"Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up whom I shall name unto thee. . . . Then said the woman, Whom shall I bring up unto thee? and he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice. . . . and Samuel said to Saul, Why hast thou disquieted me to bring me up? And Saul answered, I am sore distressed. . . . I have called thee, that thou mayest make known unto me what I shall do." All such practices were prohibited by the law of Moses, and exposed their professors to the severest punishment:—"A man also or woman

that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them" (Lev. xx. 27). Nevertheless, the practice was never wholly dropped, as appears from the passages already quoted.

Divination by means of serpents, which had been previously charmed, and so rendered harmless, is referred to in the following passages:—"They are like the deaf adder that stoppeth her ear; which will not hearken to the voice of charmers charming never so wisely" (Ps. lviii. 4, 5): "Behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the Lord" (Jer. viii. 17).

Another method of forecasting events was by looking into a sacred cup and marking the hues developed either by the rays of light playing on the water, or by some properties in the material of which the cup was made. This method was practised in Egypt, as we learn from the pretended accusation made by Joseph against his brethren:—"Is not this it (the cup) in which my lord drinketh, and whereby, indeed, he divineth?" (Gen. xlv. 5).

The "soothsayers," noticed in Isaiah ii. 6, and Micah v. 12, were persons who, as the word in the original implies, drew their omens from observing the forms or colour of the clouds. The Chaldean "soothsayers," noticed in the book of Daniel, are described by a different term in the original, which implies that they forecast the destinies of those who consulted them, without, however, specifying the means they used for the purpose.

A singular mode of divination is noticed in Hosea iv. 12:—"My people ask counsel at the stocks, and their staff declareth unto them." The custom referred to is that of taking a bundle of sticks, and noticing the directions in which they fall, when they are either thrown to a distance or simply set upright and allowed

to fall as they will. Not unlike this was the custom of mixing in a quiver arrows inscribed with special marks, and observing which fell out first: this is referred to in Ezekiel xxi. 21:—"For the king of Babylon . . . made his arrows bright," or, as the words more correctly mean, "He *shaketh* the arrows" previously to letting them fall out of the quiver.

Inspection of the entrails of sacrifices was another mode of divination, which the Chaldeans and some other nations of antiquity practised. Thus in the passage of Ezekiel, whence we have just quoted, we read that the king of Babylon "looked in the liver," that part being supposed to give the surest indications.

Dreams were held to convey, and in many cases did really convey, special intimations of forthcoming events, and hence the interpreters of dreams were an important class among the Egyptians and Chaldeans. The interpretations of Pharaoh's dream led to the elevation of Joseph (Gen. xli.), and among Daniel's high qualifications it is specially noticed that he "had understanding in all visions and dreams" (Dan. i. 17), a faculty which he brought into use for the interpretation of Nebuchadnezzar's dream (Dan. iv.). Whenever such a power was given to man by God, its exercise was not only legitimate, but a matter of duty. These cases differed, however, from the mere pretence of having such a power, which was assumed by the magicians of Egypt and the astrologers of Chaldea, and therefore the Israelites were frequently warned against paying undue attention to such persons (Deut. xiii. 1—5; Jer. xxvii. 9).

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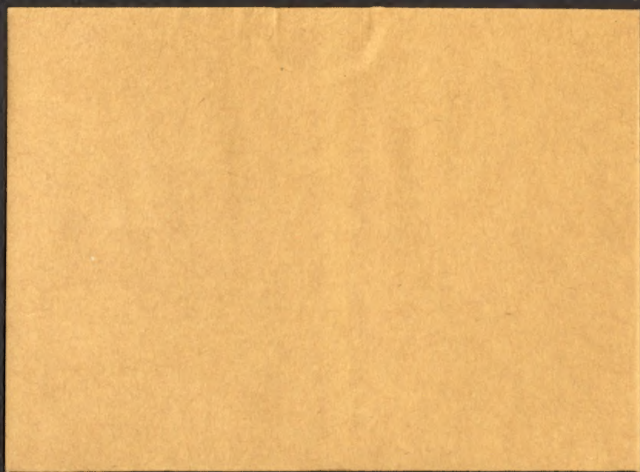
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